

PHILIP P. BREGSTONE

—
CHICAGO
AND
ITS JEWS

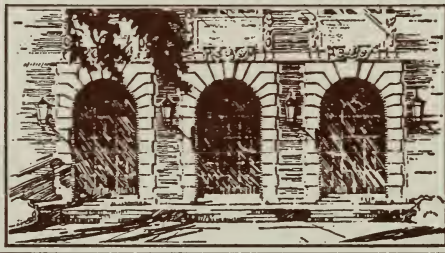
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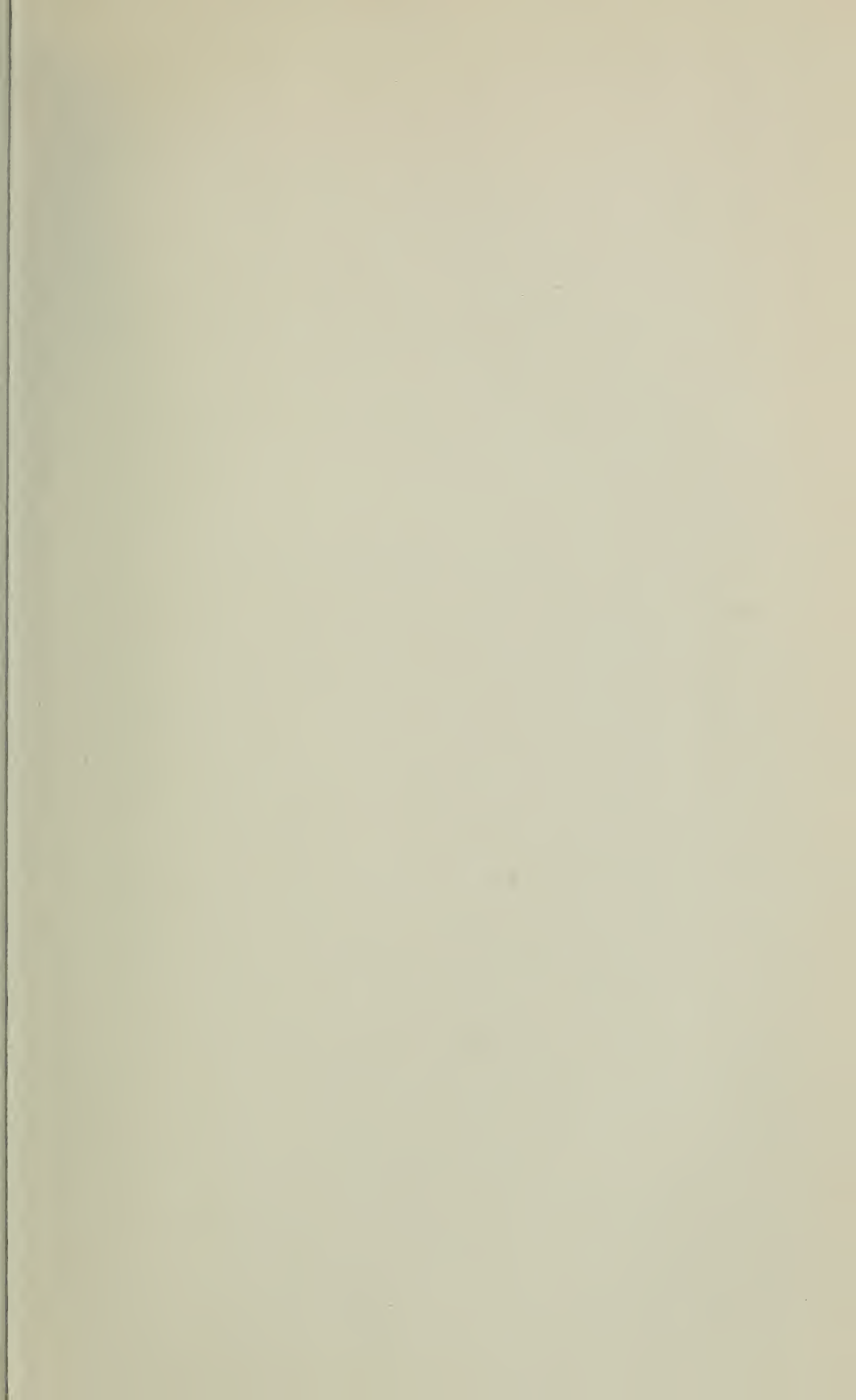
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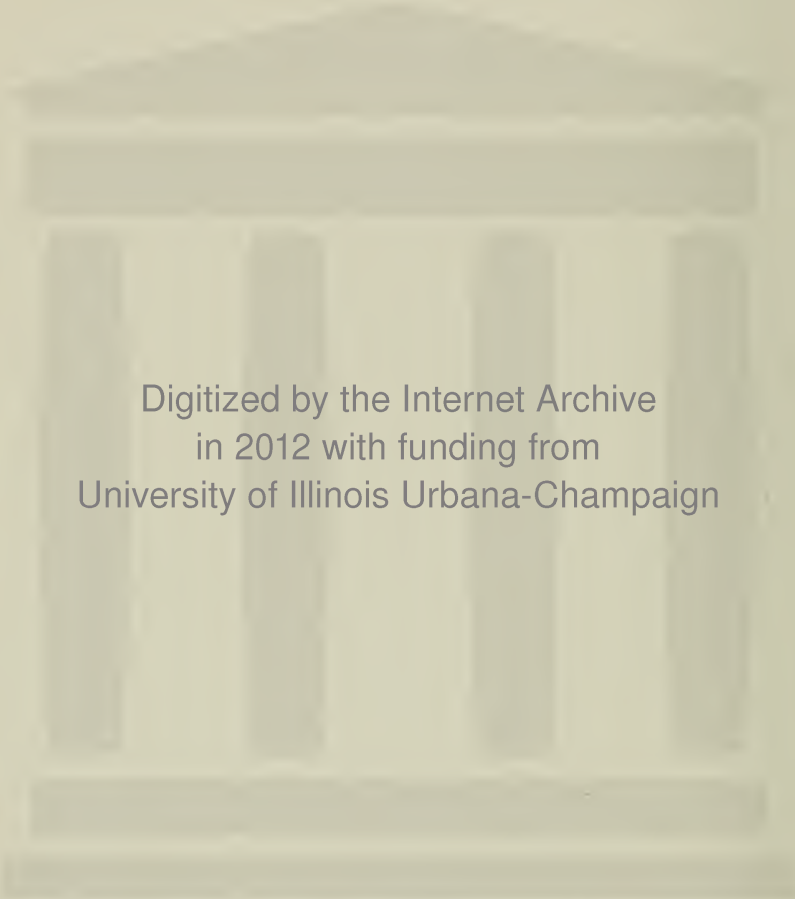
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CHICAGO AND ITS JEWS

PHILIP P. BREGSTONE

CHICAGO AND ITS JEWS

A CULTURAL HISTORY

WITH AN INTRODUCTION
BY JULIAN W. MACK

Privately Published

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PHILIP P. BREGSTONE

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Illinois

Historical Survey

TO LEO F. WORMSER,

*In appreciation of his many sided
cultural attainments, his service to
humanity and his sincere friendship,*

This volume is dedicated.

Illinois
Historical Survey

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ACKNOWLEDGMENT

DEEP and sincere gratitude I owe to my distinguished friend Dr. Gerson B. Levi, Rabbi of Isaiah-Israel Temple and editor of the "Reform Advocate". Generously, he granted me the use of his great erudition, profound scholarship as well as his vast experience in the art of journalism and literature, all of which proved of immense value. Of no less value was the freedom with which I was permitted to use the columns of his publication, never hampered or interfered with in the slightest degree. His precious time was always at my service; he was never too busy to advise and plan with me to make this history a true record of Jewish achievements.

I am also appreciative of the kind support and cooperation I received from Mr. Joseph C. Friedman and Miss Marie Markman, both of the "Reform Advocate" staff. Their abundant aid in supplying me with data and arranging the material, saved me considerable time and labor in the technical construction of my work.

Of the great contribution made by my daughter Rochelle Livingston, I can speak neither in a sense of gratitude nor even of appreciation, but as a father whose heart is filled with pride and love. If this volume possesses any merit, much of the credit is due her.

THE AUTHOR.

AUTHOR'S PREFACE

AS I send forth this volume to the reading public, I pause to make a few explanations at the very outset. From the very beginning I have dwelt primarily on the cultural aspect of the Jews in Chicago possibly at the expense of achieving a not altogether chronological history in the orthodox sense. I have also deviated from the prescribed ideal of objectivity, by allowing myself, at various points, to express my own views and my own comments upon issues of vast importance to the community, a privilege which can not be denied me when it is borne in mind how almost impossible it would have been for an author to remain utterly objective while chronicling events in which he played no small part. Men look upon events through their own eyes and judge by their own experience. "I often wish I could look upon the universe through the eyes of a monkey," said a well-known writer and critic. No man can shake off his century-old traditions, discard his innate views, and surrender his convictions.

As for the rest, the manner in which history is supposed to be written, the question of which data are to be set forth and which discarded and what methods should be employed in gathering material is still as debatable a question as when Thomas Buckle wrote the "History of Civilization."

And so following no set rule except that of accuracy, suffering no limitations except those of truth and my own conscience, I strove to trace insofar as possible all the causes and effects, the struggles and conflicts, the sacrifices and ambitions which went into the boiling pot and melted down into the Jewish community in Chicago today.

I have tried to present my characters less as a glorious pageant moving steadily and surely towards some definite goal, than as

AUTHOR'S PREFACE

the colorful figures on a canvas, standing out against the lights and shadows of causes lost and won. I have tried earnestly to restrain my hand from putting the pigment on too heavily in some instances and too sparingly in others. I have tried to stand off from my picture and get a true perspective in order to avoid magnifying small creatures and robbing large ones of their stature. I have removed from my eyes the glass which discerned the feet of clay on idols and distorted the features of saints. If I have failed to present the gigantic spectacle of the struggle for culture of a people assembled here from all parts of the civilized world, the only defense I can urge is, I am human!

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INTRODUCTION

By Julian W. Mack

OF THE forms in literature, history is regarded by many as the most important. Francis Bacon calls it: "the basis of all science and knowledge". Carlyle with the ancients, deems Clio, the goddess of history, the chief of the muses. Certainly, no national life is possible without a knowledge of the history of the people, and so Graetz with his "History of the Jews" made a vital contribution to the Jewish national movement.

What impressed me first when I saw the present volume "Chicago and its Jews" in manuscript form was the style and the diction, but when I had read even the early chapters, I felt that this was a work that possessed far more than literary merit. While I had known the author for many years, both as a lawyer and as a man profoundly interested in social welfare, as I read chapter after chapter he revealed himself to me in a new light. Myself a Chicagoan, who came there to live only three years later than Mr. Bregstone, I marvelled at his memory for incidents and events which at the time I had known but which I had completely forgotten, as well as at his power of graphic depicture. I feel sure that this history will recall to others as it did to me, many interesting episodes of the last decade of the nineteenth century and the early years of the twentieth century; the participants will, in his pages, live them over again.

He tells us in his preface that this is not a chronological but a cultural history. I am inclined to consider it both, for the history of the cultural rise of the Jews of Chicago runs parallel with their social and economic development. While "Chicago and its Jews" is in the nature of things a local history, it deals, nevertheless with matters of universal interest.

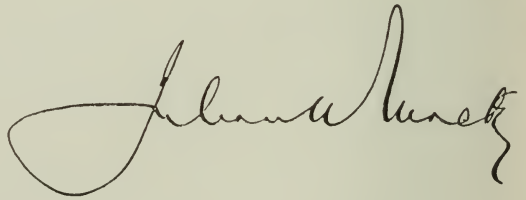
INTRODUCTION

It is quite apparent that Mr. Bregstone knows the many theories and philosophies as to what constitutes history and how it should be written. But above all, he has a thorough knowledge of the various movements in the life of the Jewish people and he is sympathetic to each of them. He is frank in his views and approaches every phase of every movement without prejudice. He treats the history of the Jewish radical movement with the same warmth as he treats the birth of the Zionist movement.

His men and women have all contributed to culture in one form or another; and he picks them from all classes: rich and poor, German and Russian, Orthodox and Reform; he shows no favoritism. He seeks earnestly to explain every phase of life and trace many clashes that struck sparks of spiritual value, back to their sources in past generations.

Of particular importance in this history is the portrayal of the growth of the relations between the two groups of Jewry; the orthodox and reform or more correctly, the Jews that came from Eastern Europe and those that came from Central and Western Europe. He clearly indicates the struggle of the former to free themselves from a feeling of dependency on the latter and by the development of their own rich cultural and spiritual inheritance to participate fully and at least equally in the now well nigh complete union of the diverse Jewish elements of our community.

Mr. Bregstone has thus made a valuable contribution to the history of the Jews of Chicago, indeed, to that of the Jews of America.

A handwritten signature in dark ink, which appears to be "Abraham Lincoln". The signature is written in a cursive style with a large, looping initial "A" and a long, sweeping underline.

PART ONE

I

MUSINGS AND REFLECTIONS

THERE is no yesterday in the springtime of life. The eyes of youth never turn to the past; they look forward to penetrate the unborn tomorrow. Youth dwells in the future; its hopes and aspirations, its dreams and air castles abide in the realms of the prospective. Retrospection arrives after the fading of spring, after we have passed the meridian of life. When disillusionment darkens the horizon, and many stars in the constellation of the soul have become extinct, when winter enters the heart and chills the fluids of life, snow flakes whiten the locks and mist dims the eyes; then vision grows dark and nocturnal and tries no longer to pierce through the future; it returns to the yesterday. We gaze upon the long vista of time which lies behind us; we muse on the past, on the ruins of our castles on the smoke of our dreams and on all the frustrated hopes and aspirations. Tomorrow is dead! Long live Yesterday!

I have crossed the zenith of life. The autumn chills me and my eyes are growing dim. The future charms me no more. I am lost in a maze of memories, in a labyrinth of recollections of the many happenings in the days of my youth, now buried in the abyss of time. Like the "Last of the Mohicans" I sit on the stump of an old tree, smoking a pipe filled with cinders of the ruins of the unfulfilled desires. I am weaving the threads of my memories on the loom of time and space. . . .

On a bright starry night, the twenty-eighth of May, in the year 1887, the stately steamer Vesuvius approached the gates of the Western World. She cast her anchors in the harbor of New York. For hours a youth of twenty has been standing on the upper deck, his eyes gazing on the mighty figure of the Goddess of Liberty, as she stood there in all her majestic dignity, sending illuminating

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rays of light to all the corners of the earth. Her arms outstretched, as she beckons to all the oppressed and persecuted children of humanity to come close to her bosom and find a refuge in the land of the free and the brave; in the land of equality and opportunity.

An announcement had been made by the authorities of the ship that no passenger would set foot on the sacred ground of the promised land until the following morning. The steerage passengers were ordered to retire to their bunks. The youthful immigrant was in a feverish state of mind. Sleep had lost its power over him, and the thought of a sleepless night on a bunk in the steerage, on this of all nights, was most painful.

During the first days of his voyage he formed an acquaintance with the ship's surgeon, a young German of the Junker type. On several occasions the youth had acted as interpreter between the doctor and the steerage passenger-patients. The Doctor took a liking to the Yiddish lad who could converse fluently in his beloved German and recite the poems of his two favorite poets: Koerner and Uhland.

Thus, through the influence of the Doctor, he gained permission to spend the last night of his voyage on the upper deck of the steamer. As he now stood looking out on the new world, a thought flashed across his mind, he was suddenly reminded that this was the eve of Shebueth, (Pentecost) when all pious Jews remain in the Synagogue throughout the night, reading the Tikun Shebueth to purify their minds, to become fit to receive the Torah . . . Was he not to receive on the following morning the new Decalogue which had been handed down amidst the thunder and lightning of cannons, to the children of the Colonists? Was he not to subscribe to the Declaration of Independence, which had been inspired by the all-powerful spirit of Liberty; and brought by Thomas Jefferson, a modern Moses, down to Independence Hall?

True to his Jewish traditions, he remained awake throughout the night watching and waiting for the "opening of the skies . . ." In the morning he was the first to descend the gangplank to enter Castle Garden. . . .

THE PHYSICAL CHICAGO

It was thus I entered the great city of New York, the reception hall to the Western world.

II

THE PHYSICAL CHICAGO

AFTER spending several weeks in New York, with friends and relatives, I came to Chicago. Those who know the magnificent Chicago of today and who may chance to peruse these pages will probably charge me with a faulty memory or as one given to exaggeration. I can assure them that neither is true. My recollections are vivid and as chronicler of past events I am too conscious of my duty to record anything but the truth.

The prairie-city impressed me most unfavorably and fell far below my expectations. It lacked the appearance of a really cosmopolitan city, it resembled a combination of many villages, each of which was composed of a particular racial or national group. The South-west was made up of Bohemians, the North-west of Poles, the North of Germans, the Middlewest of Irish, and the near South, west of State street was colored. China and Italy also had their places in the setting.

The Jewish ghetto was in a process of moving. Before the two fires, the early Jewish immigrants built their ghetto in that part of the city which is now known as the downtown district; there it reposed for two decades or more. It was bounded on the west by Wells street, on the east by Michigan avenue, on the north by Jackson Boulevard and on the south side, by Twelfth street. The beautiful "Boul Mich," now the pride of the city, was settled with Jews, occupying as dwelling places two-story wooden houses that were located on the sites now boasting the Fine Arts building, the Auditorium, Congress, Blackstone and Stevens Hotels.

With the growth of the city's population the business section grew with great rapidity, spreading out on all sides. Real estate was greatly enhanced in value and at the same time ceased to be desirable for residential purposes. The ghetto packed its belongings and moved across the river.

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Canal street was elevated to the position of a "business" street and Jefferson street became the boulevard of the new ghetto. All the intersecting streets, from Polk to Fourteenth streets, as far west as Halsted street were conquered by the new invaders.

In appearance Chicago was a most ungainly city, the streets were in a dilapidated condition; most of them had never been paved. Mud, slush and deep holes abounded everywhere. It was dangerous to drive a wagon in many of the streets. The "paved" streets were in a still worse condition; the pavement uniformly consisted of wooden blocks coated with tar and covered with gravel, which when stirred by wind or traffic gave off clouds of dust. When the streets received a sprinkling either from the hands of God or by human efforts, the dust turned into slush and the streets became slippery. The sidewalks were simple rows of wooden planks, laid across three lines of timber supported by posts and elevated high above the level of the streets. Crude, cheaply constructed stairways led to the intersecting streets and alleys. The houses too were perched on high posts as if disdaining the swampy black sponge below them.

Horsecars furnished the means of transportation in the sprawling city, except on State street and Cottage Grove avenue where the cars were drawn by cable. "Downtown" was the terminus of all car lines and from there they radiated as far north as Center street, south, to Thirty-ninth street and west, to Western avenue.

And yet, there was a certain natural beauty in the ugliness of the windy city on the hem of Lake Michigan. Its virtues were those usually found in small towns before they become defiled by the smoke and soot of our commercial civilization. Leafy trees shaded the streets of the newly converted ghetto, still innocent of the tenement houses. The streets that now shelter the peddlers' push-carts and stands where old clothes and other wares are bartered: Judd street, O'Brien street, Maxwell street and Liberty street were adorned with little gardens in front of every home and were used for Lover's Lanes by the parents and grand parents of some of us. It was the Garden of Eden before Eve tasted of the forbidden fruit of Knowledge. . . .

SPIRITUAL CHICAGO

III

SPIRITUAL CHICAGO

THE physical usually reflects the spiritual and Chicago was no exception to this rule; spiritual Chicago was not better than its physical aspect. The absence of beauty, order, cleanliness, good streets and sidewalks denoted a lack of communal pride, efficient government and a want of interest in civic affairs; but it also showed a generally apathetic disinterest on the part of the men and women who were the builders of this new metropolis in the cultural and esthetic. The newly rich were absorbed, in this era of uncertain social status, with the pursuit to establish social recognition. They had no time for such things as music, drama, the plastic arts and higher education, that abounds in every European city, no matter how small, all these were absent in this city whose population has already grown to close to a million.

No art gallery, no museum, no opera-house and no orchestra-hall supplied the needs of those who craved the arts. The University of Chicago was in existence, but only on paper, the public library was here but without a home to shelter it; it occupied quarters on the fourth floor of the old City Hall building and therefore lacked adequate reading and reference rooms. Its contents too were extremely poor. A large quantity of cheap fiction covered the walls but it contained very little of scientific, philosophic and literary value. The foreign languages were almost entirely absent, with the exception of a smattering of antiquated German "Romannen".

"Wie es Christelt sich, so Jüdelst sich," was said by a humorist. Through centuries of wandering, the Jews have developed a capacity for adjusting themselves easily to their environment; thus they have become the barometer for the national cultures wherein they dwell. They manifest initiative proclivities only on rare occasions; more often, they are apt pupils and splendid followers. In the early development of Chicago, the Jews did take the lead in one phase of culture, that of music. This we will discuss in another chapter.

The Jews from Eastern Europe, had at this time two ghettos, the

CHICAGO AND ITS JEWS

South-side ghetto which they were evacuating and the West-side ghetto in which they were establishing themselves. The old ghetto had two synagogues, each presided over by a distinguished and venerable Rabbi, Rabbi A. G. Lesser and Rabbi Eliezer Anixter, both widely famed for their profound Talmudic scholarship, their piety and their devotion to the Jewish cause as well as to the cause of humanity. The new ghetto, west of the river also enjoyed two synagogues: "Ohave Sholom, Mariampole" with a temporary place for worship on the corner of Canal and Maxwell streets, while a new edifice was in the process of construction, one block south. Rabbi Abraham S. Braude, its spiritual leader was an exceptional type of Rabbi. In addition to his great versatility in Talmudic and Rabbinical law, he was of gentle disposition, kind to everybody and beloved by all; although very pious he was broad-minded towards those who differed with him on religious as well as other subjects. Nor did his interest in universal matters suffer from his piety and devotion to the cause of religion. Unlike many Orthodox Rabbis, he was well informed on matters of human affairs.

The "Anshe Suvalk" congregation was located with temporary quarters for prayer in the same block as the "Anshe Sholom" congregation. Rabbi Joseph Komissarsky, a saintly soul, with a philosophic turn of mind, was its officiating Rabbi. The congregation was short-lived; it merged with another body and the Rabbi whose spirit of independence rebelled against the submission to the domination of congregational officials, withdrew from the rabbinate to spend a fruitful life in the sanctuary of his library, among the sages and philosophers of past ages. Several other congregations were in an embryonic state, among which was the "K'nesseth Anshe Israel."

The more fortunate Jews who came hither from the Rhenish provinces, a quarter of a century before, during the tumultuous days of the revolutionary period of Eighteen forty-eight, also formed two separate settlements and built two Temples on the south side and one on the west side. The two on the South side were "Kehilath Anshe Maariv" with Rabbi I. S. Moses as its spiritual leader, and "Sinai Temple" from which Dr. Emil G. Hirsch projected his influence throughout the land. Sinai Temple was located on Indiana

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avenue and Twenty-first street. On the west side, the first temple was built on Adams and Johnson streets, but was later moved to a more ostentatious edifice on Washington boulevard and Ogden avenue; its name was "Zion Temple" and Dr. Bernard Felsenthal occupied its pulpit.

The Bohemian Jews constituted a third and distinct group; they were too far advanced in their religious views to join with the Orthodox group, and too conservative for Reform Judaism. Hence they formed a congregation of their own and erected a house of worship on the corner of Brown and Henry streets. Rabbi Abraham R. Levy ministered to their spiritual needs.

Most of the members who joined the Reform Congregations were still of the first generation and German was their mother-tongue, therefore the services in the Temples were conducted mostly in the German language, the original "Einhorn" prayerbook was used and the sermons too were usually preached in German.

Two weekly newspapers, devoted to the cause of Reform Judaism, were printed in English: the "Occident" published by Mr. Silversmith, whose columns were often used by Dr. Hirsch, where he contributed philosophic essays on Judaism; and the "Israelite" whose editorial policies were dictated from Cincinnati, by Dr. Isaac Meyer Wise, founder and head of the Hebrew Union College. The Israelite often enriched the thoughts of its readers by the profound reflections and classical essays contributed by Dr. Bernard Felsenthal.

Orthodox Jewry was voiceless and speechless; it had no publication to champion its cause and no one to speak for it in the councils of Religion. Except for its activities in the synagogues and temples, no sign of spiritual life was visible and no manifestation of a community-interest was in evidence.

The United Hebrew Charities had been organized early in the Seventies, with two departments: the relief office and the Michael Reese Hospital. It was supported mainly by the "German" Jews, as the new immigrants from Eastern Europe were in no financial condition to contribute to organized charity.

In taking a retrospective view of the period when the first kernels

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were planted which brought into being the Jewish community, we must bear in mind the social and economic status of the immigrants who but recently arrived in the United States. The heavy influx of Jews into this country began in the early Eighties, with the outbreak of frequent Pogroms in Russia which started shortly after the assassination of Czar Alexander II. They came here to escape persecution, plunder and even murder; obviously, in their flight they carried no wealth with them. Indeed, many of them came who did not have the means to buy food for themselves and their dependents. The time that elapsed between the date of their coming and the period under consideration was much too short to have enabled them to adjust themselves properly in the new environment and acquire wealth. The struggle had just begun. The young man who had spent his whole life in studying the Talmud in the synagogue or the Yeshivah, yonder in the "Old Country," the lad on whom many mothers of marriageable daughters had looked with covetous eyes, entered the factory or the sweat shop to become an operator on knee pants or shirt-waists. The former "First Class Merchant" from Odessa, Charkoff, Petersburg or Warsaw, had become a Customer Peddler. Many were forced to peddle rags and old iron; still others placed packs of dry goods on their backs and took to "the open road" and became "Country Peddlers."

All were poor and burdened with the responsibility of supporting themselves and those dependent on them. But they had still other cares, burdens heavier than the packs which they strapped to their shoulders—to send enough money to Europe to fetch their relatives. The struggle was terrific and there were very few wealthy Jews among them. Under these distressing conditions, no thought could be entertained of formulating a social life. Each person carried his own load and tried to work out his own salvation.

The United Hebrew Charities, with Mr. Kiss as its superintendent, exerted every effort to bring succor and alleviate want and suffering wherever possible, but—be it said to the credit of the immigrants—very few accepted charity; thousands and tens of thousands preferred want to alms. The Reform, or as they were

SPIRITUAL CHICAGO

more specifically designated, the "German" Jews, extended great hospitality and real brotherly love to their unhappy co-religionists. They received them with open arms, but were conscious of a condescension towards them. Because the German Jews had met with a kindlier fate, they had by this time acquired wealth and position, they considered themselves superior to the "refugees." In the course of time this feeling created a deep gulf between the two, which the ensuing half century has not yet entirely spanned.

While conditions made a communal and spiritual life almost impossible, yet the Jewish spirit is indomitable. The newly arrived Jews brought with them certain ideals and traditions which they regarded even greater than life itself. Many of these ideals and traditions take the form of rites which can be practiced only in an organized community. Hence, the people were forced by these traditions to form a social contact with their fellow Jews. The most important of all is the "V'shenantem L'bonecho" (and thou shalt teach them diligently unto thy sons). This is interpreted to mean a "Talmud Torah" which is higher than all things. A Talmud Torah must have the support of a community; it can be established and sustained only by a united effort. Even of greater importance are the dietary laws (Kosher food), which require the services of a Schochet and a Rabbi and therefore must have the cooperation of many. To secure the purity and chastity of the family life the Mikwah is needed, all of which can only be maintained by community effort. These institutions cannot exist in the absence of a social organism.

To four men may be given the credit for having laid the foundation for the building of a social and communal life among Orthodox Jews in Chicago. All four were immigrants from Eastern Europe. They were Abraham Lieberman, Marks Nathan, Jacob Cohen and Joseph M. Berkson. These four were the first Russian Jews in Chicago to manifest a philanthropic spirit and render service to the Jewish community. Lieberman and Nathan lived on the south side and were the pillars of the old ghetto; they were pious but generous and took upon themselves the task of looking after the interests of the poor and unfortunate new arrivals. Cohen

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and Berkson lived in the new Ghetto and accomplished on the west side the same noble task that the other two did on the south side. The four were the leading spirits in the organization of the first Talmud Torah, named after the great English philanthropist Moses Montefiore. The most progressive and enterprising of the quartet was Jacob Cohen. He was active in the Jewish community and exerted his influence on matters concerning Orthodox Judaism until the day of his last illness.

IV

A HALF FORGOTTEN TRAGEDY

THE narrative that follows is no part of a Jewish chronicle and would have no place in our history except that it was largely responsible for a movement to which we no longer can close our eyes and which, in the final analysis, is a cultural movement. This tragedy was the forerunner of the radical movement among the Jews of Chicago.

For the sake of accuracy of details I shall quote John P. Altgeld, who as Governor of the State of Illinois enacted the last scene of the tragedy.

"On the night of May 4, 1886, a public meeting was held in Haymarket Square, in Chicago. There were from 800 to 1000 people present, nearly all laboring men. There had been trouble, growing out of an effort to introduce an eight hour working day, resulting in some collisions with the police, in one of which several laboring people were killed; and this meeting was called to protest against alleged police brutalities.

"The meeting was orderly and was attended by the Mayor who remained until the crowd began to disperse and then he went away. As soon as Captain John Bonfield of the Police department learned that the Mayor had gone, he took a detachment of police and hurried to the meeting for the purpose of dispersing the few that remained. As the police approached the place of meeting a bomb was thrown by some unknown person which exploded and wounded many and killed several policemen. A number of people were

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arrested and after a time August Spies, Albert R. Parsons, Louis Lingg, Michael Schwab, Samuel Fielden, George Engel, Adolph Fischer and Oscar Neebe were indicted on a charge of murder. The prosecution could not discover who had thrown the bomb; and could not bring the really guilty man to justice and as some of the men indicted were not at the Haymarket meeting and had nothing to do with it, the prosecution was forced to proceed on the theory that the men indicted were guilty of murder, because it was claimed they had at various times in the past uttered and printed incendiary and seditious language, practically advising the killing of policemen, of Pinkerton men and others acting in that capacity, that they were therefore responsible for the murder.

"They were tried before a jury, presided over by Judge Gary and after a prolonged trial, they were all found guilty. Neebe was sentenced to fifteen years imprisonment, all the other defendants were sentenced to be hanged. The case was appealed to the Supreme Court."

When I came to Chicago the case was pending in the Supreme Court, awaiting the final decision of that high tribunal. The volcano upon which Chicago stood was seething and boiling, as if ready to explode at any moment. Every hour brought new and fantastic rumors; one was about a social revolution planned by the toilers, an hour later the press reported with minutest detail news of an "enormous armory filled with ammunition and fire arms" which was discovered by the police. The very air was charged with forebodings.

Early in the fall of 1887 the Supreme Court handed down an opinion, in which it sustained the verdict of the jury and the sentence of the trial court. The date of execution was set for the eleventh of November. Gripped by convulsions the public was seized by a general feeling that something terrible was going to happen, but no one knew precisely what that "something" was to be.

The remaining few months, until the day of the execution, were attended by many sensations. When the proceedings were had before the jury, August Spies displayed qualities uncommon even

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to editors of radical newspapers (at the time of his arrest he was the editor in chief of the "Arbeiter Zeitung" a German daily, devoted to the cause of labor, with anarchistic tendencies) but his supreme achievement was when he was called before the judge and was addressed in the usual formula: "Have you anything to say why sentence should not be passed on you?" He delivered one of the greatest orations in the annals of history; the order of things seemed to have changed and the accused became the accuser. He hurled bombs at his enemy, the capitalistic class, not made of explosive chemicals, but bombs of logic and science. He was an orator of dynamic force and he spoke equally well in English and German. He was extremely handsome and his voice was powerful and at the same time sweet and melodious, resonant and soft, running the gamut from the roaring tones of a lion to an enchanting melody played on the muted strings of a violin by the hand of a master. He emerged from the oration not like the condemned criminal who stood at the bar of justice pleading for his life, but the hero who has fought and won a great battle.

Miss Nina Van Zandt, the beautiful daughter of an eminent bank-president, came to court to see and listen to this remarkable man and she lost her heart to him. She went to his cell daily and Spies returned her love. In the months that followed August Spies married Miss Van Zandt through his brother whom he appointed as his proxy. Louis Lingg, a youth of twenty-one, a fanatical enthusiast, blew out his brains in a spectacular way, a few days before the execution. While conversing with the jail guard he took out of his pocket what appeared to be a cigar and asked the guard for a match. When Lingg applied the lighted match to the cigar it exploded and his head was blown to atoms, thus he cheated the hangman out of his job. Sensation after sensation, excitement after excitement; with flaming headlines the newspapers with their hourly "extra," kept the bewildered public mind inflamed.

At the eleventh hour, a petition to Governor Fifer, asking for clemency was prepared and submitted to the six remaining condemned men for their signatures. All but Fischer and Engel re-

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fused to sign the petition, declaring in the words of Patrick Henry: "Give me liberty, or give me death!"

"There will come a time when the voice in the grave will be mightier than the voice you have strangled today!" were the last words of August Spies, when the noose was around his neck; and it was the last of the sensations caused by the great tragedy which ended on the eleventh day of November, 1887, in the county jail of Cook County.

The next morning, the "Enemies of Society" were in their coffins, silenced forever and "Social order" had triumphed! But the "silenced voice in the grave" did its mighty work. The younger immigrants from Russia had been told that ours was a land of "milk and honey," that it abounds in wealth, this, however, was not the main attraction which brought them to our shores. A large number of them were engaged in a movement to free Russia from its tyrannical autocracy and those not actively participating were in sympathy with the movement. There were many of them who were readers of history and political and social science, had also read the preamble to the constitution which guarantees "life, liberty and the pursuit of happiness." The tragedy that culminated November the Eleventh, could not but disillusion them. They were dreamers, of an age driven by "Storm and Stress." They awoke to the reality of life, that these fine and high sounding words look good on paper, but in real life their interpretation assumes a different meaning.

One of the immediate results of the "Half Forgotten Tragedy" was "The Jewish Workingmen's Educational Club," with club rooms at 450 S. Canal street. It was there that the Jewish labor movement, Jewish radicalism, socialism and anarchism in this city, first saw the light of the day. Our own view concerning these ideas is of no importance; their success or failure is not affected by our approval or disapproval, but the Haymarket tragedy is a romance which must find a place in all chronicles containing a true record of the events of Chicago; it is intensely human in its aspect and the cornerstone of the new social philosophy.

The Jewish Workingmen's Educational Club established a mod-

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est library, conducted lectures and encouraged public speaking. Its leading members were Peter Sissman, Abraham Bisno, Dr. Nahin, Dr. Knopfnagel and many whose names have passed from my memory. There were also some who are praying that I may forget their names, lest this phase of their past become known to the world; we shall not disturb those and let their past sink into oblivion.

The organization lasted a few years; the development of two opposing factions brought about a dissolution. One faction was headed by Sissman and Bisno whose tendencies were towards the Socialist Labor party. The other, following the doctrines of Bak-hounin and Peter Krapotkin, was led by Dr. Nahin and Dr. Knopfnagel. After the dissolution of the club both factions engaged in forming Trade Unions.

V

SPIRITUAL FORCES

THE culture which the immigrants from Eastern Europe brought to our shores, had no European background and was purely a Hebraic culture. Its deity was the Haskalah and its shrine was the Hebrew language; its apostles and priests were the prophets and poets. The ancient language contained all the treasures and gems of the "People of the Book," whose graceful muse was the beloved sweetheart of Reb Yehudah Halevy, the greatest poet of the middle ages. This holy shrine was not to be neglected in a land whose traditions and ideals were inspired by the Hebrew Bible. Dr. A. P. Kadison, a practicing physician, the first Russian Jewish doctor in the city to come with a college degree from a European university, took the initiative. He was a student of the Talmud and a lover of Hebrew literature. He was the leader of a group of men who like himself were followers of the Haskalah movement and at about the same time when the "Jewish Workingmen's Educational Club" was formed at 450 S. Canal street, the "Dorshe Safruth Ivrit" was formed in the home of Nathan B. Grossberg, on Roosevelt Rd. corner of Desplaines street. From the generosity of Dr. Kadison

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which was followed by other members of the group, a fine collection of books was acquired and the Grossbergs assigned a room in their dwelling place for the shelter of the library. Not many months later the top floor of a building, located on Canal and Judd streets, was rented for permanent headquarters which was properly partitioned for reading rooms and all other conveniences. The library increased in quantity, quality and in influence; in a short time it became a spiritual and intellectual Center for Chicago Jewry.

I have no recourse to any records that contain the names of the pioneers who together with Dr. Kadison were instrumental in spreading Jewish culture in Chicago; I must therefore rely upon my memory for the names of the early members of the "Dorshe Safruth Ivrit" and I ask to be pardoned, if in the course of the many years some of the names faded from my memory. I am loath to omit even a single name, for I regard each of them a potent factor in spreading Hebrew culture in the early days of Jewish Chicago.

Among the most outstanding of its members that I can recall to mind are Dr. A. P. Kadison, Peter Wiernick and M. Ph. Ginsburg. Almost equal in zeal and ardor for the cause of Hebrew were Samuel A. Schneider, August Turner, Abraham Bernstein, Eliezer Meites, A. S. Roe, Baruch Blumenthal, M. Dulsky, Samuel Sklovsky, Nathan B. Grossberg, Issac Levenberg, Louis Rabinowich, Charles Tiktin, W. Wolpe, Hyman Leibowich and Joseph Leipunsky.

Typical of the members of the Hebrew Literary Society was August Turner. At the age of twenty-two years he came to Chicago from Russia, the only wealth he brought with him consisted of a profound knowledge of Hebrew literature, a fine mind and a forceful character. He secured his first job as a gilder of picture-frames, receiving the munificent sum of three dollars a week as wages; out of this amount he paid his weekly dues to help maintain the library of the Hebrew Literary Society.

Not many years after this modest beginning, August Turner became known throughout the country as the leading manufacturer

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in the picture-frame industry. As he grew in wealth and influence his concern for the well-being of his people grew steadily in proportion. His interests became manifold, as to occupy most of his time, but Turner seldom if ever missed a meeting of the Board of Directors of the Jewish Home for the Aged of which he was a member since its organization. His numerous terms as president of the B. M. Z., together with his share in various other philanthropic and educational institutions demanded an equal portion of his attention. When he died on December 30th 1924 he left to his children not only his worldly estate but his ideals and spiritual possessions as well. His son Rabbi Jacob Turner and his daughter Bell T. Daiches, well-known as a patroness of the arts, have used well their heritage.

One whose memory is worshipped by all scholars of Hebrew the world over and who quietly walked the sidewalks of the west side ghetto and dreaming the profoundest reflections, was Wolf Shur, a real modern Spinoza. He was the editor of the "Hapissgo," a scientific and scholarly Hebrew publication; and the author of several volumes in Hebrew. Wolf Shur deserves a much larger space in these pages, but his descendants could not be reached and no data concerning his interesting life and work could be obtained and while it was my privilege to spend many hours in his company, I was too young and my disposition too stormy to appreciate this modest and unassuming philosopher and thinker.

One evening, in the early autumn of 1887, a few of the Maskilim were gathered in the smoking room of the library of the Hebrew Literary Society, indulging the luxury of smoking Virginia Brights and Sweet Caporal cigarettes, while discussing the latest literary genius in Hebrew, when a young man interrupted the conversation.

"I have important news; We are soon to have a Yiddish newspaper and no less a writer than 'Zokuf Godel' is to be the editor." He also informed us that Leon Zolotkoff, the brilliant contributor of the Jewish-Russian publication "Russky-Evrei" and "Zokuf Godel" the Paris correspondent of the Hebrew daily in Petersburg was one and the same person; that he was on his way to Chicago

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to join Peter Wiernick and the two were going to establish a Yiddish newspaper.

A few days later, Leon Zolotkoff arrived in Chicago; shortly after his arrival "Der Yiddisher Courier" came into being as a weekly newspaper.

The presence of Leon Zolotkoff contributed much to the cultural and spiritual life of the ghetto. His influence for good was felt everywhere and besides the fact that he gave a "mouth piece" to orthodox Jewry, by reason of his superior intelligence, his high ideals and the power of his pen he became the representative of the Russian Jews in Chicago.

The members of the "Dorshe Safruth Ivrit" (Hebrew Literary Society) were proud to have him among them and he more than justified this pride. From the very inception of the Hebrew Literary Society, its organizers cherished the hope and nursed the ambition to publish a monthly periodical in the Hebrew language; they saw themselves nearing the goal when Leon Zolotkoff came to Chicago. They were not disappointed; in the spring of the following year, the much hoped-for publication came into being, the "Keren Or" (A Ray of Light) was born, with Leon Zolotkoff as editor and Dr. Herman Eliassof as associate editor. The "light" was strong and brilliant but not of a lasting quality. Only two issues of the publication appeared and then it became extinct, and with its extinction it carried to the grave the Hebrew Literary Society.

During this epoch Hull House was organized on Halsted and Polk streets and had already begun to make its influence felt. One wonders today whether it was by mere accident or the farsightedness of that brilliant woman, Miss Jane Addams that the institution was established in what later became the very midst of so many different settlements and eventually the north-west corner of the ghetto. The influence of Hull House on the dwellers of the ghetto cannot and must not be underestimated. In a report published for the years of 1897-99, Mrs. Hannah G. Solomon, president of the Board of the Bureau of Personal Service, has this to say:

"Hull House, our neighbor, a beacon-light, carries its cheering rays throughout the district, and I venture to say that seventy per

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cent of those who love to cross its threshold to receive the inspiration it holds, are of our faith."

The young immigrants who thirsted for the knowledge which has been denied them in the land of the Czars, rushed to the new fountain to quench their thirst and drink to their heart's content. The lecture halls, the library, the art galleries and all other branches for art and literature were crowded by these eager immigrants; they came to enrich their souls with everything that Hull House had to offer them.

I recall an incident of those days of long ago that begs to be chronicled, so as not to sink into forgetfulness. Hull House was still in its infancy and most of its activities were crowded into the one building which was formerly the residence of Mr. Hull. The "auditorium" for lectures and similar entertainments was a reconstructed room which had formerly been the living room. An announcement was made that on a given date a piano recital would be given at Hull House by Fannie Bloomfield Zeisler who was already beginning to blossom forth as a great virtuoso. Some one suggested that the auditorium would be inadequate in size for the accommodation of the people who would want to hear her. Miss Star, a resident worker of Hull House, reassured those present that in any event the artist would not be very well-known in that part of the city and would probably not attract so much attention as to draw an audience larger than was usual for the institution. On the evening of the event the police had to be called to keep the great throngs in check who tried to fight their way in to hear Madam Zeisler play. That lady proved to be in high spirits that evening. Probably she reflected the enthusiasm of the audience, at any rate, she was amiable and highly accommodating and played many encores. Many years later when I recalled the incident to her memory, she explained with the enthusiasm that belongs to real and genuine artists, that the memory of that recital would live with her to the end of her days and she would never forget the appreciation and warmth of that intense, crowded audience.

EARLY PHILANTHROPIES

VI

EARLY PHILANTHROPIES

THE B'nai B'rith was a fraternal order, organized primarily to dispense sick-benefits and life insurance. Its aim, purpose and ideals were vastly different from those of today. However, the mechanical structure of that body has, in these many years, suffered no change; it is formed on the district plan, each district exercising jurisdiction over a certain territory, with autonomous powers for self government and constituting a part of the "Constitutional Grand Lodge." The early history of the Order has nothing particular to its credit that would cover it with glory. Its declaration of principles contained the old stereotyped phrases of "brotherly love, justice and truth" which were little practiced. There was apparently nothing about it to justify its existence. An application for membership to the order almost required a birth certificate, for unless the applicant was a German Jew or a descendant of German parents he was not eligible for membership. Its outstanding activities, to attract members were the Cleveland Orphan Asylum and a kind of "Jewish Embassy" in Washington, D. C.

Because of the close scrutiny into the history of where an applicant's cradle stood, the Order almost perished for want of new blood. In the middle eighties the Order met with strong competition in the form of "The Sons of Israel," "Sons of Benjamin" and the less aristocratic orders, the old and the new "B'rith Abraham." The B'nai B'rith was forced to add something new to its activities in a campaign for new members. Accordingly, its Chicago lodges organized a night school in the new ghetto where immigrants might acquire the first rudiments of the English language. Jacob G. Grossberg and Dr. Knopfnagel were engaged as teachers. It would have proved a splendid philanthropy, had it not been a duplication of work which had already been begun by the Chicago Public School system.

It was many years later that the order was impregnated with high and noble ideals engendered by the more progressive element

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of which Adolf Kraus, Adolph Loeb and Israel Cowen were the leaders. As these men gained control of the affairs of the Order, they were able to divert it from its aimless course to a position of high ideals and genuinely Jewish principles.

In the early spring of 1888, the United Hebrew Charities announced that Leon, Simon and Emanuel Mandel, comprising the firm of "Mandel Brothers" and Henry L. Frank had donated a large sum of money for the building and maintaining of a "Jewish Manual Training School," to be located in the ghetto. This announcement was received with great enthusiasm by Chicago Jewry and even men like Dr. Hirsch and Julius Rosenthal rejoiced in this proposed philanthropy. Manual training in the public schools was still unknown in our country, its origin was in Germany. Its adoption and incorporation into our own school system was a favorite subject of discussion in pedagogical circles. The Jewish leaders who advocated this additional feature to our school system were motivated by the influx of mass immigration. They saw in manual training a partial solution to the grave problem that confronted them, if not an immediate solution, at least an ultimate one, for it would teach trades and handicraft to the children of the immigrants.

In their zeal to accomplish this end these high-minded men and women failed to realize their own inconsistency. From the very beginning when the tens and hundreds of thousands Russian and Polish Jews first knocked at the gates of this country, these same well-meaning men and women urged and preached "Americanization" as the only panacea for all evils. No exact definition for the high sounding word "Americanization," was offered, but its equivalent was understood to be "assimilation" and strenuous efforts were made by its sponsors towards that direction. Space does not permit us to question the soundness and advisability of the remedy, however it is universally accepted that the strongest agency and most potent factor for Americanization is the public school, where youth becomes molded by all the influences directed to that purpose. Here the child becomes imbued with the ideas and knowledge which inspire love for the country of his adoption. The proposed

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Jewish Manual Training School would perforce segregate Jewish children from their non-Jewish neighbors; hence, the school was bound to defeat the very purpose to which its patrons were committed.

However the Training School was built and Professor G. Bam-burger, an outstanding scholar and pedagogue was called upon to superintend its affairs. Professor Bamburger headed the institution for many years and accomplished splendid results. The school functioned for three decades and proved itself of such importance to the general development of the child's mind that the Board of Education adopted manual training as part of the curriculum in all the primary schools of the city. And yet, it is still difficult to estimate the gains made by the Jewish community or the losses it sustained by reason of the segregation brought about by the Jewish Manual Training School. After it served thirty years, the school closed its doors forever.

The nineties brought more grief to the ill-fated Jewry of the world. Dark heavy clouds covered the Jewish horizon and threatened destruction and annihilation to the wandering tribes of Israel throughout Europe. In Russia, six millions of them were living in abject misery, their persecution even surpassing that of the middle ages. Thousands of merchants were expelled from St. Petersburg and 1,400 Jewish artisans were banished from Moscow. Pobiedonostzev, the Procurator General of the Holy Synod of the Russian Church, made good his threat to force one-third of the Russian Jews to emigrate, to compel one-third to accept baptism and to force the remaining third to the verge of starvation.

In Germany, anti-Semitism was being developed into a "philosophic" system. In France, the Royalists in their struggle to overthrow the Republic and re-establish a Monarchy, formed a "Holy Alliance" with the church and anti-Semites; and the three "black birds" conspired and framed the "Dreyfus Case." In Austria, the "Tissa Estler" blood accusation case, an echo of the dark ages, was still raging. The only place left for the foot-sore and harassed homeless wanderer who sought to escape these miseries, was the United States of America. To avoid overcrowding the larger cities

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and particularly the city of New York, steps were taken to distribute and scatter the newly arrived immigrants all over the country. An Industrial Bureau was established and a branch for the mid-western states was located in Chicago.

To cope with the situation effectively, the "Russian Aid Society" was organized with Adolph Loeb as President and chairman of the collections and finance committee, Joseph Beifield was first vice-president and chairman of the distribution committee, Joseph Austrian was made second vice-president and chairman of the committee on transportation, Milton J. Forman, secretary, Oscar G. Forman, treasurer, and Julius Weil, financial secretary. The executive committee was composed of Berthold Lowenthal, chairman of the employment committee, Rabbi A. R. Levy, chairman of the committee on agriculture, Israel Cowen, chairman of the committee on auxiliary associations, Rabbi Joseph Stolz, chairman of the committee on immediate relief, Leon Schlossman, chairman of the committee on supplies, and Julius Rosenthal, Rabbi Emil G. Hirsch, August Gatzert, E. C. Hamburger, Albert H. Wolf, Harry Greenebaum, Mair Newman, Rabbi A. G. Messing, Herman Grossman, Joseph Schnadig, J. Lewis, Rabbi A. Norden, Rabbi I. S. Moses and Rabbi B. Felsenthal. The building at 82 Wilson street was rented and converted into a temporary sheltering home and Dr. Herman Elliasof was placed in charge. Leading business and professional men were called upon to give of their time and assist Dr. Elliasof. The list of such volunteers contains such names as Julius Rosenwald, Charles E. Bloch, Sidney Loeb, Julius Stern, August Blum, Louis Jackson, Sol. Hirsch, Leo A. Loeb, Julian W. Mack, Charles Livingston, Levie Eliel, Henry M. Wolf, Morris Beifeld, Charles Schaffner, Albert Fischel, Jacob M. Frank, Sol. T. De Lee, Charles S. Block and L. M. Friedlander. This galaxy of men did much to bring succor, comfort and relief to the emigrees of the nineties.

VII

BACK TO THE SOIL

DR. ABRAHAM R. LEVY, Rabbi of B'nai Abraham congregation,

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was a man of deep sympathies, with a reflective mind and boundless energy. He was born in Hessen Darmstadt, Germany. He completed his preparatory education in the *Hoch-Schule* of his native city and attended the University of Goettingen. At the age of twenty-six he came to the United States and went straight to Georgia where he matriculated in the State University. After receiving the degree of Ph.B. he continued to take post-graduate work and was awarded the degree of Doctor of Philosophy.

In the early part of 1885, we find him in Athens, Georgia, officiating as Rabbi of a small congregation. A few years later he accepted a call from the B'nai Abraham Congregation, of Chicago. Here, among a large and prosperous Jewish community he found greater opportunities to apply his energies as well as to reflect on the condition of the Jews, and to seek a cure for their ills. His intensive studies led him to the conclusion that the cause of their sufferings, the pernicious anti-Semitism, was due to the anomaly which forced the Jews to be separated from the soil and become urban or "Luft Mensch" that crowded them into cities instead of allowing them to follow the farmer's portion, as we find them in their earliest history. Dr. Levy concluded that the only solution for Israel lay in the reunion of the Jew and the soil, in a highly civilized country that guaranteed equal rights and freedom to all citizens alike.

Dr. Levy worked out definite plans for an agricultural movement and submitted his project to a group of men and women of wealth and influence. This plan appealed to them and they immediately provided the means with which Dr. Levy began operations for the great enterprise.

Imbued with the spirit of the time, a child of the *kultur bewegung* in Germany and a Reform Rabbi of the old school, he too believed in "Americanization" as a substitute for the word "Assimilation," an error which led him into a serious blunder that caused disaster to the movement of "Jewish Agriculture." As a Rabbi and altruist he conceived the idea of combining two ideals in one, namely: agriculture and assimilation. Land was purchased in various parts of the country with a view to scattering the new

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farmers as far as possible and settling them in non-Jewish environments; as a hopeless minority they would eventually become absorbed and assimilated.

Historian though he was, Dr. Levy took no notice of one of the dominating elements in the Jewish psychology, so often manifested during their history; place of residence mattered little to them as long as they lived among their own. Thus, most of the new pioneers who were sent to farms in the far West and South soon abandoned the farms and fled to the nearest cities.

When Dr. Levy realized his error it was a little too late in his own life, but he was heroic enough to start anew to eliminate the errors of the past. Desirable farming land was acquired in the environs of Chicago. Here many Jews were settled constituting small Jewish communities and the experiment proved a remarkable success. These farms are located in the state of Michigan around Benton Harbor and South Haven. Some of these farms operated by Jewish farmers are the pride of the state. Rabbi Levy did not live long enough to witness the fruit of his labors; before it came to bear he closed his book of life that contains many pages of noble deeds and self-sacrifice for his fellow Jews.

Soon after the death of Dr. Levy, the Chicago office of the Jewish Agricultural Aid Society liquidated its affairs and surrendered all its interests to the Jewish Agricultural Society of New York, which is a part of the "Baron de Hirsch Fund." In 1912, Mr. George W. Simon was sent here to establish headquarters for the mid-western states and several years later, Mr. Sampson Liph was appointed to assist Mr. Simon. Both men are graduates of agricultural colleges, are experts in all branches of farming and are particularly adapted to function in their respective capacities. But they possess even greater virtues than the knowledge of scientific and practical farming. Simon and Liph are both accomplished social workers and are diligently directing all the interests which constitute the life of the farmer. Few people know of the existence of this institution and still fewer know of the splendid and indefatigable work rendered by these two men to the Jewish community. With zeal and efficiency they have been rendering a great

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service to the Jewish farmer not only of a material nature but spiritual, intellectual and moral as well. The field in which they are engaged covers every phase of social and economic activity. During the winter season, when the farmer enjoys the fruits of his summer's labor and has more freedom, he is given an opportunity to attend lecture courses arranged by Mr. Simon and Mr. Liph. These lectures are diverse in character: those delivered by a professor of the Michigan State Agricultural College on a subject which concerns the immediate needs of the farmer and those on a cultural subject by a speaker brought from Chicago. Both types of lectures are always well attended by an attentive audience. About three hundred Jewish families are now settled on farms in the area of Chicago, the majority of whom are prosperous but all are happily situated, amidst their congenial surroundings and environment.

VIII

SEERS AND LEADERS

PROPHETS are seldom leaders and leaders are rarely prophets. Dr. Emil G. Hirsch was a celebrated Rabbi, a seer and a prophet. His vision was clear and penetrated the future; he visualized things more than a quarter of a century ago which have already become realities. Early in 1904 he was invited to write an introduction to a volume entitled: "Russia Before the Bar of The American People," edited by Dr. Isidor Singer. Dr. Hirsch entitled his introduction: "The Future of the Russian Jew in America." Its reproduction here, at least in part, will be of great interest to the reader; it will not only prove Dr. Hirsch's great vision but will remove a certain false impression from those who insisted that he was not friendly to the Russian Jews. It will also absolve me from the possible suspicion that I am partial and prejudicial in favor of the Russian Jews. I can use no better cloak to shield myself from such charges, than to present the unbiased opinion of so illustrious a spiritual leader as he who for almost a half century ministered to the most influential congregation in Chicago, if not in the country. Dr.

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Hirsch certainly knew the relative merits of the Jews from every corner of the world and he wrote:

"The study of the future of the Russian Jew in the United States is of vital importance, because upon his success or failure depends the very fate of Judaism itself in this land. Numerically even now the dominant factor in American Jewry, the Russian Jew will at no remote day also assert the leadership in all movements expressive of his race and religion. It is the Russian Jew who will mold the character of the synagogue and its ambition in the Western world. In measure as he will rise socially, intellectually, morally and spiritually will the standing of Judaism and the influence of the Jew be accorded distinction and recognition. Should he deteriorate in character and capacity, he will drag down with himself every one of his faith and blood. These propositions admit no dispute. They require no further evidence than the testimony of statistics. The German Jew who only a few decades ago fancied that it lay with him to determine the development of Judaism in this land, was entitled to cherish this conceit by logic of events that had forced to the rear the Sephardic coreligionist of his. But today it is he that is in the hopeless minority. And yet he refuses to accept the decree which will relegate him to the second rank, for he effects in wealth, culture, education and liberalism over his Russian brother of later arrival. Yet, even in these aspects the Russian Jew is fast crowding him . . ."

Thus wrote Dr. Emil G. Hirsch twenty-eight years ago, thus he visualized the future of the Russian Jew in the United States and there is no one today who does not see the fulfillment of his visions. As he was a prophet he was not a leader. He was too great a scholar, too deep a thinker and too much of a poet to be a leader. But he possessed one quality which was not at all in keeping with all his other qualities: he knew how to select his friends. He chose them from various types and from various fields of endeavor, but there was always harmony and concerted action among them in matters concerning the community.

For many years Dr. Hirsch presided over a little group composed of Julius Rosenthal, Joseph S. Hartman, Charles Schaffner

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and Abraham G. Becker. Small though in number, this group represented the culture of two continents, with a background of the old Hebraic culture. But as the finest culture without financial support will accomplish but little, these men were fortunate that in addition to their lofty attainments they possessed a fair share of the world's goods and thus were able to carry their high ideals into effect.

They constituted the advance guard of modern American Reform Judaism, which at that epoch was not altogether free from strife, struggle and an innate superstition. Like most religious conflicts, if not for its tragedy it would have been ludicrous. James Rosenthal, the oldest son of Julius Rosenthal, recalls many humorous episodes dating back to the period when the opposition between the old and the new was at its height. Incidents like the following are typical of that era: In the latter part of the seventies, the younger members of Sinai Temple, under the leadership of Julius Rosenthal, organized a literary society which held its meetings in the vestry of the Temple. The society decided to hold a public meeting and to invite Dr. Felix Adler, founder and head of the Ethical-Culture movement, to lecture on the occasion. When Rabbi Kaufman Kohler, Rabbi of Sinai, heard of the contemplated "sacrilege" he became furious and took occasion in his Sunday morning sermon to denounce and admonish the members of the society in no uncertain terms. Julius Rosenthal as leader was the particular objective of his violent denunciation and vitrolic tirade; but the latter was too wise and too good natured to take it to heart. He listened to the sermon and smiled sadly at this evidence of intolerance in a modern temple of worship.

The contemplated public meeting was held with Dr. Felix Adler as lecturer, but instead of the vestry-rooms of Sinai it took place in the auditorium of Jenkin Lloyd Jones' Center; and Rabbi Kohler's attack helped greatly to fill the auditorium. The progress that has been made in the ensuing half century is immeasurably vast. The most conservative synagogue today would consider itself honored to welcome to its pulpit Dr. Felix Adler to lecture on ethics.

For nearly half a century Julius Rosenthal occupied a prominent

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position in this city, as a citizen, lawyer, philanthropist, man of culture and as a Jew. His deep sympathies for all suffering humanity, his great love for personal liberty and finally his activity in all the causes that led to the ennoblement of the human mind, made him an outstanding figure in Chicago Jewry in the early eighties, at a time when intelligent understanding was most needed. There were not a few who were ready to contribute money, but not many understood the real needs of the newly arrived immigrants who escaped darkness and persecution to seek light and freedom. Julius Rosenthal was himself an immigrant who tasted the bitter experience of wandering forth from his native land in quest of the unknown. At the age of twenty-six he came to the United States, bringing with him two degrees awarded him by two of the leading universities in Europe: Heidelberg and Freiberg. But to eke out a livelihood Rosenthal was compelled to peddle "Yankee Notions." Possibly the memory of his early struggles as an immigrant gave him an insight into the sufferings of the newer immigrants.

A prince among men, standing in intellect like king Saul, "higher than any of the people from his shoulder and upward," Rosenthal served his fatherland by spreading its culture in the Western hemisphere and simultaneously making a great contribution to the land of his adoption; yet, he too suffered the sting of anti-Semitism.

In 1905, Julius Rosenthal's interesting and meritorious career was suddenly cut short. He met his untimely death through an accident; as he left his offices to go across the street he was run down by a hansom cab and died shortly afterward. In 1919, Northwestern University established the "Julius Rosenthal Foundation of General Law" to perpetuate his memory. In a recent article, John H. Wigmore, Dean of the Northwestern Law School, speaks of Rosenthal as "the most learned man of his time at the Chicago Bar." His profound scholarship, his brilliant mind and his ardent sympathies harmonized perfectly with the kindred spirit of Dr. Emil G. Hirsch.

Joseph S. Hartman was born in Bohemia where he received an extensive education in the Hebrew language. At the age of twenty-one he came to America and settled in New York city. He adopted

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teaching of Hebrew as a means of livelihood; but in the middle seventies he went westward, to seek greater opportunities. He came to Chicago and entered into the business of selling trunks. The new venture proved successful and in the years that followed he became the largest trunk manufacturer in the country. His new interests and great wealth did not detract any from his love of things Jewish. A student of modern languages and a constant reader of English and German literatures he delighted in nothing more than a Midrashic parable or a Talmudic aphorism and he loved the company of Talmidel Chachomim. Consequently he was a great admirer of Dr. Emil G. Hirsch who in turn admired the merchant-dreamer whose zeal for the elimination of want and poverty from his fellow-men was limitless.

Charles Schaffner came to this country from Germany at the age of thirteen. Slowly and gradually he climbed the ladder of success and the higher he reached financially the greater grew his liberality and devotion to the relief of suffering. Strangely enough, his deepest interest was in the Jews from Eastern Europe. Unstintingly he gave his time and money to the various institutions on the West side of Chicago and up to a short time ago, played a major part in the most important activities in the ghetto of the West side. He seemed to understand the psychology of the Russian and Polish Jews; hence his association in the little coterie was of immense value. He was largely instrumental in creating closer amity and a better understanding between the various groups in Jewry.

The youngest member of the group was Abraham G. Becker. Born and raised in the United States he received his elementary education in the public schools of this country. In him was embodied all the characteristics of the present day American Jew. He knew no other distinction between Jew and Jew except that of character. Place of birth, language and degree of wealth had no influence in his sober judgment. He was liberal, broadminded and above all, honest. During the World's Columbian Exposition, A. G. Becker was a prominent banker with an enviable reputation for honesty. When the dark and distressing days of financial depression came Becker was unable to withstand the pressure caused

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by the failure of many other banks. The doors of his institution closed but every penny left in the bank and at home went to meet his obligations. James Becker, his son, told me with confidential pride: "Afterward there was less than a dollar between my father and starvation." A. G. Becker did not lose courage but started again from the lowest rung of the ladder and in the course of time paid to his creditors every dollar he owed and with interest. Again Becker became a leader in the world of finance, but the acquisition of immense wealth meant to him service to humanity.

Whenever he comes to my mind, I am reminded of an incident when I saw him twenty-eight years ago, as he stood in the overcrowded Synagogue, "K'nesseth Anshe Israel," after the Kishenief Pogrom, his body shaking with emotion and tears rolling down his cheeks. The man of affairs, the financier of La Salle street was weeping for the cruel fate which had befallen his brethren in Russia.

These four men with Dr. Hirsch rendered untold service to the physical and cultural life of Jewish Chicago of that epoch.

IX

THE CHILDREN OF THE IMMIGRANTS

THE children of the immigrants were not slow in manifesting their appreciation for the bounty the new land offered them—particularly in the matter of education which had been denied them in the land from which they had come; their progress in that field was attended with considerable distinction. Hyman Goldberg who came here at the age of ten took most of the Victor Lawson and the Yerkes medals and prizes, awarded to pupils in the high schools who distinguished themselves in their studies. He was a pupil in the West Division High School and displayed skill as a mathematician. In those days Goldberg spent much of his time and energy trying to invent a "Flying Machine." He was among the first students to matriculate in the newly organized "University of Chicago" and the first "child of the ghetto" in this city to enter an institution of higher learning. Pursuing the academics he aban-

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doned the idea of flying in the air and devoted himself to more earthly and practical adventures; he invented the "Goldberg Calculating Machine."

Another youth, the son of newly arrived immigrants received an appointment to West Point, the national military academy. Michael Lurya was the successful candidate. Without much effort he passed the physical and mental examination and entered the school, but as yet, the time was not ripe for the fulfillment of his ambition. The Puritanic aristocracy which supplied officers for the United States army did not relish the thought of having Jews amongst them and when young Lurya entered the academy he was hazed without mercy until at the end of his first year he was compelled to leave West Point never to return. However, his appointment paved the road for other Jewish lads to enter the Academy where they met with greater success.

Michael Lurya left West Point to escape the mental agony which was inflicted on him by the future officers of the army, but physical pain or even death held no terrors for him. As soon as the United States declared war against Spain, he enlisted in the army as a non-commissioned officer and was sent to the Philippine Islands where he rendered distinguished service and was soon promoted to the rank of Captain. At the conclusion of hostilities, he remained in the Islands to help organize a school system for the education of the youth in the newly acquired territory. After roaming around the world he returned to Chicago several years later. At the entry of the United States into the World War, Lurya enlisted again and went overseas. At the cessation of the war, he returned to Chicago in a major's uniform.

Herman Reiwitch, another foreign-born lad, entered the field of journalism and at that period had already risen to the lofty heights of City-Editor of the Chicago Tribune.

Jacob G. Grossberg wrote English verse of considerable merit and rendered a splendid translation of Abraham Mapu's idyllic love story: "The Lovers of Zion," from Hebrew into English. He was active in the "Lasker Literary Society," many of whose members were brought to this country in their infancy. The society

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was composed of young men and women of high school age with a thirst for literature. The descendants of Russian immigrants to whom the names of Tolstoy, Dostoyevsky, Pushkin and other famous literary men were known since childhood, found the "Laskers" a place where they could give expression to their romantic ideas. After a few years of literary achievement the Lasker Literary Society went out of existence and Hattie Gerber, Hyman Goldberg, Jacob G. Grossberg and Herman Reiwitch organized the Levinsohn Literary Society composed almost exclusively of the children of immigrants. These children of yesterday's refugees presented an interesting type of Americanism; in manner, speech, action and character they were full-fledged Americans, but in thought, spirit, love of freedom and high idealism they still reflected Russia, a combination unique and delightful.

In the South-side golden ghetto of this city, a literary society was organized under the leadership of Israel Cowen and it bore the modest name: "The Knowledge Seekers" with Temple *Kehilath Anshe Maariv* as its headquarters. Professor Charles Zeublin of the University Extension department, of the University of Chicago and several other eminent men gave courses of lectures on literary subjects.

Israel Cowen was an interesting individual. Since my earliest recollection of Chicago he played an important part in the development of philanthropy and culture among its Jews. Born in the far South-west, of Reform parents and having imbibed freely of the best American and European culture, he was strangely enough, steeped in the traditions of Orthodox Judaism and truly pious. His sympathies (and they were profound and sincere) were with the ghetto Jews; he participated in the establishment of most of the Orthodox institutions and labored hard to help maintain them.

The "Knowledge Seekers," the "Lasker Literary Society," the "Levinsohn Literary Society" and many other organizations that promoted literature and art, sank into oblivion. Many efforts have been made to revive them, as well as to create new ones without avail; but these efforts and the existence of those societies were

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not in vain, for they paved the road to a future cultural life for the Jews in Chicago.

X

THE RISE OF REFORM JUDAISM

RABBI BERNARD FELSENTHAL came to Chicago after the revolutionary unrest of "Forty-eight" and found a position with a banking house. He was intensely Jewish and though a German by birth and education was a great Talmudic scholar. He knew the various systems of philosophy of the ancients, of the medieval ages and of his own beloved native Germany. In his soul were planted the germs of Reform Judaism. Here he found several of his compatriots whose intellectual life was not entirely absorbed in the pursuit of wealth, men and women who sought the higher things of life. They formed a little circle, met now and then and discussed among themselves the nobility of a Judaism shorn of superstition, creed and dogma. During these discussions it was suggested that a larger number of friends unite and, if possible, organize a society to foster and promote Reform Judaism.

On the twentieth of June, 1858, at three o'clock in the afternoon, a conference was held in the offices of Greenebaum Brothers and on that memorable Sunday the "Juedische Reform Verein" came into being. This small group of spiritual men and women laid the "corner stone" of Sinai Congregation. Dr. Felsenthal had previously prepared a "Declaration of Principles" containing twenty-seven articles which were submitted to the group for approval. Each article was read and voted upon separately and all were adopted, with a few minor changes. The greater number of these men and women were members of the congregation Kehilath Anshe Maariv. In the history of Sinai Congregation I was amused to find a record of the following episode: The site which the congregation purchased for the first Temple happened to be on the West side of the street; strenuous objections were raised by many members, because it would have no "East Wall" (Mizrach). The controversy was carried to Dr. Samuel Adler, Rabbi of Temple

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Emanuel, New York, who rendered the decision that it was proper in the absence of an east wall to use any other wall for the Mizrach; and so peace was restored. Dr. Felsenthal was selected Rabbi to officiate in the new Reform Congregation.

Of a more serious character, in the same history of Sinai, is the appeal that was issued by the distinguished Rabbi, to "enlightened Jews" to join the "Reform Verein." It was headed "Kol Koreh B'midbar" (A voice calling in the desert). Written in the Hebraic spirit it was as powerful as a prophetic chapter. Dr. Felsenthal was Rabbi of Sinai for three years and then resigned; and here is another amusing episode in the early history of Sinai. As already stated, Dr. Felsenthal served the congregation three years and each year he was elected for a term of one year, at a salary of one hundred dollars a month. At the end of the third year he was again elected for another year with an increase in salary of twenty-five dollars a month; when a committee of the congregation called on the Rabbi to inform him of the Board's action, he refused to sign the contract because of the short term; he demanded a term of not less than three years.

In 1864, soon after Zion Congregation was organized on the West side, it invited Rabbi Felsenthal to occupy its pulpit; he remained in that pulpit twenty-three years until 1887 when he resigned to become Rabbi Emeritus. His retirement was simultaneous with my arrival in Chicago, but it was my privilege to hear him often when he lectured for the Hebrew Literary Society, of which he was an enthusiastic member and also at Zionist gatherings. He was the first Reform Rabbi in Chicago to cast his lot with the Zionists. Thus I spent many hours in his company listening to his brilliant conversation. Dr. Felsenthal was remarkable in more than one way, his sweet kindliness and lovable disposition always reminded me of Rabbi Hillel H'nassi. He was a savant, a philosopher and an earnest thinker. I permit myself the privilege of quoting another Rabbi, who because of his own scholarship and erudition can appreciate the wisdom and learning of Dr. Felsenthal. In a review: "Seventy Years of Reform Judaism in Chicago" Dr. Geraon B. Levi, Rabbi of Isaiah-Israel Temple, wrote the following: "I read the pages

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of some of Felsenthal's writings. I am struck with the similarity between the type of mind that Felsenthal had and that which Spinoza had. In both of them there were glory and a spark of enthusiasm that may easily be kindled into eloquence and flames of poetry. Yet, both of them, Felsenthal and before him, in a large sense, Spinoza, had schooled themselves to think calmly and deliberately. You will find, as you read Felsenthal's writings this one startling thing: whether the numbers of paragraphs are there or not, the numbers are there. Felsenthal began his thought and the thought marched on deliberately, calmly, weightily, numberedly and conclusively to the end."

We respect great learning in a Rabbi, and when his scholarship is combined with such virtues as sweetness and gentleness of spirit as they were in Dr. Felsenthal, he must be indeed a true disciple of the great school of Rabbi Hillel.

XI

NEW TYPE OF RABBIS

WHEN Dr. Felsenthal became Rabbi Emeritus, most of the members of the Reform congregations were already Americanized and endowed with wealth and influence. The Hebrew Union College in Cincinnati had, at that period, been functioning for five years. Its purpose was to provide the Jewish communities of America with Rabbis trained in American Colleges; and so the Zion congregation turned to the Hebrew Union College and found Rabbi Joseph Stolz.

Rabbi Joseph Stolz, the son of David and Regina (Straus) Stolz, was born in Syracuse, New York, November 3, 1861. He received his preliminary education and a fair knowledge of Hebrew, in his native town. In 1878 he entered the Hebrew Union College and at the same time matriculated in the University of Cincinnati. He received his degree from the University in 1883 and a year later graduated with the second graduating class from the Hebrew Union College and was duly ordained for the Rabbinate. For three years he filled the pulpit in Little Rock, Arkansas, and from there he was

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called to Zion. Dr. Stolz (he received the Doctor's degree from his own Alma Mater several years later) brought with him to his new congregation, gifts, heretofore unknown to its worshippers: youth, a dynamic personality, a flare for oratory and eloquence, a well-modulated voice, a diction that held no trace of foreign accent, and what was more, an eagerness to lift that melodious voice and loudly decry the inhumanity of man.

Joseph Stolz was one of the first Rabbis to be born in the United States. He imbibed the American spirit with the milk of his mother and was free from the prejudices that infested the great majority of the Rabbinate of that epoch, most of whom came hither from Hungary, Bohemia and Bavaria. To him Reform Judaism was far more than a mere form of worship or a theory of speculative philosophy; it was a deeply rooted religious conviction, a concept of the eternal order of things and an ideal that filled his soul. In the more than forty years which he gave to the cause of Judaism as a spiritual leader, he strove continually to bridge the gulf that divides Reform and Orthodox Judaism. He endeavored to establish the possibility of a synthesis between the German and the Russian Jew.

It is still too early to measure his success and venture an opinion. However, the mind with vision can see the approach of a new American Judaism which is now in the making. What kind of Judaism it is apt to be can not be foretold. It is safe to assert that it will be neither Orthodox, Reform nor Conservative. Rabbi Stolz may however console himself that some of his dreams have been realized: his congregation as well as all the other Reform congregations, is already largely composed of the first and second generation of Russian and Polish Jews. A true inventory will probably disclose that no profits resulted and there is little cause to rejoice; the question comes to mind: "What became of the Temple members of the late eighties and early nineties and where are their descendants who received the benefit of confirmation?" Will the account balance?

Among the many negative principles in ultra Reform Judaism was the elimination of the Hebrew language from the prayerbook, the services and the Sunday School. With the vision of a Talmid

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Chochem, Dr. Stolz saw the grave danger in such a policy. As a student of history he knew the part Hebrew played in Jewish life throughout the ages; he therefore reasoned that the banishment of the "Holy Language" would tend to undermine Judaism. Together with Dr. A. R. Levy and several other well-meaning men and women, Dr. Stolz organized a school to teach Hebrew to the daughters of Israel. Quarters for such a school were chosen on Johnson street, opposite the Garfield school and near the B'nai Abraham Temple. The venture proved unsuccessful; Orthodox Jewry during that period, was in a measure similar to the Amsterdam Jewry that persecuted Uriel Acosto and Baruch Spinoza and which in the light of history, cannot be censured for "narrowness." Was it not because of their steadfastness and loyalty to the "One God" that they endured the sufferings of the Inquisition and later wandered forth from Spain and Portugal to Amsterdam, Holland? And was it not for their religion that Russian and Polish Jews left their native lands to come hither? Thus they looked upon Reform Judaism with the same distrust as they looked upon the Christian Missionaries who were spreading a net to capture the souls of their young ones; and they did not permit their children to attend the new Hebrew School. After the School closed its doors Dr. A. P. Kadison organized a Hebrew school for girls and its success was most phenomenal. Lack of finances compelled him to close the school, but only after Dr. Kadison had exhausted his own private resources.

Teaching Hebrew to girls was an innovation in itself and to the truly Orthodox it smacked of Reform. According to Talmudic law, only three Mitzvath were conferred upon women and she was exempt from all else; to instruct women in religious tenets was regarded a sin.

The South and West side ghettos were inhabited mainly by Polish and Lithuanian Jews. In the course of the development of the Jewish community, a new ghetto, in the North-west portion of the city began to flourish, a settlement largely composed of Jews who came from the heart of Russia. Here we find a group, known as the "Intelligentsia," who tried to force Russian culture on their

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new environment, insisting on the continued use of the Russian language and Russian manners, in their homes.

Some of the outstanding families of that group were the Greenbergs, Kruchefskys, Matjestkys, Towers, Pritzkers, Mesurows, Flichts, Leviashes, Salmonsons, Borovicks, Rabinowitches, Schoenbrods and Bernard J. Brown. Their effort to force a foreign culture into an American environment was futile; many of the above-named who were so persistent in their efforts have since changed their Russian-sounding names to more euphonious American names and many of their sons and daughters who entered the higher educational institutions have tried hard to conceal their Russian origin entirely and pass for real Americans.

Several synagogues were established in the new ghetto, among them one semi-Reform Temple whose pulpit was occupied by Rabbi Newman. On the near North side Meyer Margolis, father of the late Abraham Margolis, for a number of years president of the "Old People's Home," organized a synagogue of Orthodox pattern. Thus the spiritual centers of the three ghettos had an early and substantial foundation.

It is generally accepted that people of the same nationality group together and form a settlement of their own bound by the use of a common language which is always a potent factor in the interchange of ideas and social intercourse. This was not the case of the German Jew and German non-Jew. Although united by a common bond of language, culture and education, yet in the tide of German immigration, the two parted company—the German Jew to build his ghetto on the South side, while the German non-Jews built a settlement on the far North side which became known as Lake View.

XII

NOTEWORTHY CELEBRATION

As THE year 1892 was slowly approaching, three different peoples reflected on the historic significance of that year. Four hundred years earlier, in the year 1492, Christopher Columbus had discovered

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a new continent. The whole civilized world was eager to join in celebration of the anniversary of this event, but to three peoples this occasion was of particular import and each for a different reason: the people inhabiting this vast continent rejoiced because they had fallen heir to this great heritage of Columbus and this wonderful land had become their possession; Spain was proud because the achievement of Columbus was made possible through its benevolent King and Queen, Ferdinand and Isabella, who had furnished Columbus with money and ships for his voyage. Last, but not least, came the world's Jewry and particularly the Jews of America who felt that they more than all the others had cause to celebrate the Fourth Centennial of the discovery of America.

The whole history of the voyage of Columbus and the discovery of America is closely interwoven with the destiny of the Jews. On the thirtieth of March, 1492, an edict was signed by Ferdinand and Isabella, decreeing that all the Jews within their domain must be banished; the following month the royal pair signed a contract authorizing Christopher Columbus to fit out a fleet and sail out towards the West. On Sunday, August the second, more than three hundred thousand Jews were made to take staff in hand and wander forth to find shelter in a cold and friendless world, leaving behind them the land of sunny Spain where they had lived for centuries and helped make great. A few days after the exodus, Columbus set sail on his voyage. Six months later he sent a report to the king and queen, informing them of his great discovery. An interesting phase of this story is that many individual Jews played no small part in the voyage of Columbus, chief among whom were Vecinho, a famous physician of Portugal who furnished Columbus with a copy of Zacuto's astronomical tables which he took with him on his voyage, Diego de Deza one of his sponsors and Louis de Santangel and Isaac Abarbanel who were most helpful to him in convincing the queen of the great possibilities in his project and in supplying him with funds from their own private treasuries. "There was still another source of revenue which was drawn upon to equip Columbus," wrote Anita Libman Lebeson in her enlightening volume "The Pioneers In America." "Ferdinand had been confiscating

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Jewish property in Aragon and expelling Israelites from the kingdom. Not Jewels but Jews were the real financial basis of the first expedition of Columbus."

Thus the Jews played an important part in the discovery of America, as if they had a premonition of what this land would mean in the future to members of their race.

The Congress of the United States deliberated the question of how best to commemorate the four hundredth anniversary and it finally decided on a World's Exposition. Various cities made bids for the privilege of "running the show." On being told the amount of money it would require to stage the entertainment, Chicago, with its characteristic spirit of determination answered in its well-known phrase "I will!" After presenting its qualifications, Chicago was chosen as hostess to the world and to all who would attend the exposition.

The contemplated exposition filled every Chicagoan with pride and a great joy penetrated the ghetto; the poorest among its dwellers felt as if Uncle Sam formed a partnership with him to take part in the great joy of his celebration.

As originally planned the Exposition was to open on May 1st, 1892, and a board of directors was duly organized. Two distinguished members of the Jewish community were appointed as directors: A. M. Rothschild and Adolph Nathan. Relatively speaking, the number of Chicago Jews was still small and even of those very few were naturalized citizens, therefore the Jews exerted no political influence and the appointment of the two Jews was in recognition of their own personal merits.

Chicago became the center of attraction of the world; many people from many lands entered its gates, men of various professions and of divers enterprises; and among them were not a few Jews. The project outlined by the board contained plans for a World's Parliament of Religion, for which a special committee was named under the direct supervision of the Board of Trustees. Mrs. Charles Henrotin, a society woman of high attainment and great distinction was made the chairman of the Parliament and she put forth every effort to make the Congress of Religion a great success.

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She procured the services of Mrs. Hannah G. Solomon and Mrs. I. S. Moses, wife of Rabbi Moses, and commissioned the two representative Jewish women to organize a Jewish women's section for the Parliament of Religion. She designated Mrs. Solomon as chairman and Mrs. Moses as vice-chairman of that section. Mrs. Henrotin manifested a rare insight when she selected Mrs. Solomon to head the Jewish section. She was young, brilliant, energetic, familiar with organization work and underlying all these qualities there was a deeprooted religiosity which gave her a keen understanding of her people. Mrs. Solomon lost no time in choosing her committee and with Mrs. Moses the executive board comprised Mesdames Louis Frank, Emanuel Mandel, Charles Stettauer, Charles Hess, Louis J. Wolf, Martin Emerich and Max Leopold, the wives of men whose names were already known in the rapidly growing community; and also the Misses Sadie American, Flora Nussbaum, Julia Felsenthal, Esther Witkowsky, Etta Rosenbaum and Bertha Leob, daughters of equally prominent fathers. Mrs. Henry Adler was selected secretary of the Jewish women's section.

XIII

BLOODLESS REVOLUTION

IN THIS modern age, when superlatives have become common ordinary things, when all is great, tremendous and colossal, the organization of the section of Jewish women may seem of little significance. The thoughtful, however, will trace to this small beginning the universal revolution which emancipated almost half of the human family. For just as the great swollen rivers find their origin

Somewhere in the rocks of mountains
Dripping slow from nature's fountains
Comes a streamlet and it sprays
'Neath the sun's forescent rays,
Beginning narrow, spreading wide,
Wider swifter grows the tide.

So it is with the progress of human events. These small groups

which were organized by Mrs. Charles Henrotin and Hannah G. Solomon were the forerunners of the great revolution which thirty-five years later gave political rights, equality and freedom to the women of the civilized world.

The women's section of the Columbian Exposition was organized to bring about the Parliament of Religion; to bring together under one roof representatives of all religious denominations that they might discuss their respective creeds, that a better understanding result between man and man. The "Congress of Religion" was a phenomenal success; delegates came from every part of the world, representing all races, religions, creeds, denominations and colors. They all mingled together, interchanged ideas and discussed various subjects of interest to humanity. To those of an optimistic nature, it seemed that the millennium had come, that religious prejudices vanished and intolerance had ceased to exist. Priest and Rabbi, Catholic, Protestant, Jew, Hindu, Mohammedan and Confucian clasped each other's hand, all were brothers of one great family. This was accomplished through the efforts of Mrs. Henrotin and Mrs. Solomon, with the able assistance of their committees. But they rendered a still greater service for "The World's Congress of Religion" gave an impetus to womankind to strive for independence and made her realize that she was capable of doing great things, that she could be the equal of man in social, political and economic matters. To fully appreciate the magnitude of what these two women accomplished, a brief review of the historic status of woman in general and the Jewish woman in particular, is required.

From the earliest dawn of civilization we find man the master, a position acquired because of superior strength. It was the man who provided the food for the family, warred against his enemies—man or beast—and sought to protect the family against the elements of nature. Woman was regarded merely as his personal property, the same as his other chattels, to be used for his comfort or amusement and without any rights of her own. The entire structure of civil and ecclesiastical law was based upon that theory. The progress made by the human family throughout the ages, the con-

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stitutions, the Magna Cartas and all the other legislations that were enacted to free nations and peoples from bondage and to abolishing castes and classes gave no consideration to the legal status of woman. Under the feudal laws no woman could own property in her own right; and this law prevailed in most of the states in this country until a short time ago.

While the Jewish woman enjoyed greater freedom in affairs of the home, her general status was even more circumscribed than that of her non-Jewish sister. She was given no part in the religious affairs of her people although the education of her children was under her exclusive supervision. She had no voice in the social or political life which belonged to the domain of man. He was master of the household, legislator and administrator. It was only his love for his family, his strong affection for her and their children that made her condition tolerable.

In the new world, the Jewish woman occupied the position of most women in this highly socialized Western hemisphere. "Ladies first" was the slogan and she accepted it with all the other conventional lies that went with it. She found herself suddenly with a vast amount of leisure which she was unable to fill and a curiosity about the world around her which she was unable to satisfy. The non-Jewish woman found an outlet for her leisure time in church activities. She organized with her sisters to maintain various religious and charitable institutions. The Jewish woman had none of this; and although she had been socially elevated to become the peer of her husband, her condition remained unchanged. Religion was out of her sphere and charity, its offshoot, had very early in the Jewish life of America become an "economic science" so that the Jewish woman was deprived of even the graceful gesture of charity.

It is true, that here and there in the Jewish communities of the larger cities, Jewish women had organized for some obscure purpose or other, but they rarely had a definite aim. Mrs. Hannah G. Solomon was the first woman in America to weld the Jewish women into a national body, with definite purposes that stirred them on to a new consciousness and new activities. For the first

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time in history, women as a class, awakened to the powers that had lain dormant within her, powers for the betterment of humanity, powers with which she hoped to realize her ideals and her dreams for the edification of womanhood.

The Board of Trustees in charge of the World's Columbian Exposition was not slow in discovering that the time within which it had to complete all necessary preparations was insufficient; it decided therefore to postpone the opening for one year. This gave Mrs. Solomon another year's time in which to work out all the details of her plan and to perfect the organization of the Jewish Women Section and she took advantage of every minute. Years later she wrote: "Its chief result was that it brought together from all parts of the country, east, west, north and south women interested in their religion, women following similar lines of thought and was instrumental in cementing friendships between them. The outcome is a National Organization." In an address delivered by Mrs. Henrotin before a group of women, she said: "That this meeting may result in a National Organization is my earnest desire."

At the fourth triennial convention of the "Council of Jewish Women" held in Chicago in 1905, Mrs. Solomon said, her voice vibrating with emotion: "What it means to me when thirteen years ago I labored for months trying to discover material for a nucleus out of which a Congress of Jewish Women might develop and determining that out of it must result some permanent organization, that no future worker should have the same difficult task. As a member of the Women's Board I worked during the entire winter of 1892; and seeing the possibility of a meeting of Jewish women organized, the committee had submitted my plans. A permanent organization was the last and most important of my plans." In an address before the "Chicago Women's Club" in 1893, Mrs. Henrotin said of the work accomplished by Mrs. Solomon: "As the permanent effect of so much endeavor, several associations, councils and innumerable clubs were organized, of which without doubt the National Council of Jewish Women was the most successful. It particularly assumed an international char-

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acter and is now, thanks to the executive ability of the chairman, afterwards its president, (Mrs. Solomon) a power for good not alone in America but all over the world. Mrs. Solomon labored from the inception of the women's branch to make her Congress a permanent organization."

Out of the Jewish Women's Section of the World's Parliament of Religion was born the Council of Jewish Women. From this time on, a new epoch began for the Jewish woman in America. She found an aim and a purpose in life outside of her home. A new world was opened to her. She broke all the fetters that had kept her enslaved throughout the ages; she now, at last felt herself free—free to participate in all human endeavors; free to take part in religion, charity and all the problems that beset the human race. Much of the Jewish idealism that survived in the new world we owe to the woman and she in turn received her inspiration from the National Council of Jewish Women, founded through the efforts of the indefatigable Mrs. Hannah G. Solomon.

The Council is now the largest organization of Jewish Women in America and is most effective as a moral force in Judaism. True, oftentimes sincerity of purpose has not kept it from committing errors; it has gone at times beyond the purpose for which it was organized, but "to err is human" and no human institution is free from error and misjudgments. In the case of the Council, its virtues are so great and numerous as to overshadow all the errors and consign them to obscurity.

The decade which closed the nineteenth century is signally marked by a decline of religion. It was an era of scientific research; the heavy batteries of Spencer, Darwin and Huxley, of Haeckel, Bergson and Metchnikoff almost demolished the last vestiges of religion and substituted agnosticism instead. . . . Many Jews who came from central and western Europe joined the Ethical-Culture movement and even the Christian Science Church. A large number who came from Eastern Europe became indifferent to the teachings of their fathers; they took no interest in religious or Jewish problems and drifted with the tide. The young men and women who styled themselves the "Intelligentsia" and those working in the

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sweat-shops or factories, embraced the philosophies of Karl Marx or Peter Krapotkin, those of the latter group taking upon themselves the "sacred mission" of combating religion as vehemently as they fought their economic "enemy" Capital. It was this group that dedicated itself to the high ideal of arranging public dances and balls on the sacred day—or on the eve of Yom Kippur. The influence of the National Council of the Jewish Women was instrumental in removing fanaticism and narrow-mindedness, regardless of whether it be prompted by religion or by radicalism. It may be of interest to note that when the Jewish Women's Section of the Parliament of Religion decided to fashion a suitable souvenir for distribution among the men and women who were instrumental in making it a tremendous success, after much discussion as to what the souvenir should be arrived at a decision to publish a volume of the melodies and chants used in the synagogue. The services of expert cantors were engaged and the volume was accordingly published, bearing the significant title "Songs of Zion."

The National Council of Jewish Women has flourished and today includes the most brilliant women in the country.

XIV

TRIUMPH OF JUSTICE

THE World's Columbian Exposition came and went; it is now a matter of history. It is maintained by some historians that the date of the birth of Chicago should be set as the date of the opening of the World's Fair. While I do not underestimate the tremendous influence of that event on the development of this city, nevertheless, it is my firm conviction that Chicago would not have been one whit less than what it is today if it had had no Fair. Nature destined Chicago to be what it is and its possibilities of becoming the greatest city in the world it entertains by reason of its geographical position.

The Jewish community of this city gained much from the World's Fair. Men of intellect, ability and prominence came to the city and many of them remained to become a part helping

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materially in its growth. Professor Isaac Hurwich, an eminent lawyer from Kief, Russia, came as a visitor to the Fair and while in the city was invited by the University of Chicago to become a member of its faculty. During the years he remained here he was energetically active in the promulgation of culture among his people. He proved a valuable acquisition and rendered substantial service in the enlightenment of the Jewish masses. A profound thinker, he possessed the faculty of popularizing and simplifying the most intricate subject and making it clear and understandable to all. He was a fluent lecturer in the Yiddish, English and Russian languages and was ready to serve whenever called upon. Years later he left for New York where he engaged in Yiddish journalism and became known as the most popular and most prolific writer of his time. Many men and women of great ability made their homes here, some, only temporarily, others, permanently. The World's Columbian Exposition attracted some undesirable characters, but we prefer not to speak of them.

There is one more episode which begs to be recorded. When Jackson Park was finally metamorphosed into a beautiful fairy-land and the electric button was touched which set the Fair in motion, revealing to the world what civilization had accomplished, a group of narrow-minded clergymen petitioned the Board of Trustees that it be closed on Sundays so that the Sabbath day be not desecrated. The Trustees were divided in their opinions, but were about ready to yield to the demand, were it not for the timely intervention of broadminded citizens who recognized on the one hand the wrong such action would perpetrate against the laboring people who had no other day to visit the Fair except Sunday; and on the other hand the position such action would place Chicago in in the eyes of the world. Such provincialism would cause Chicago to become a subject for ridicule. A citizens' committee was formed and legal proceedings were instituted, a petition was filed in the Superior Court of Cook county, asking for an injunction to restrain the Trustees from closing the Fair on Sunday. The matter was assigned to Judge Philip Stein. The best legal talent available was engaged on both sides. After many lengthy

arguments the Jewish Judge issued the injunction and the Fair was kept open every day in the week.

XV

A RESENTED PHILANTHROPY

ONE evening in the spring of 1892, a conference was called at Hull House, to consider the establishment of a social settlement in the West side Ghetto. Those who attended the conference were Julian W. Mack, Lessing Rosenthal, Moritz Rosenthal, Jesse Lowenhaupt and Jacob Abt, who, it became evident very early in the evening, were representing the sponsors of the new philanthropy. Miss Kate Levy, Jacob G. Grossberg and myself were called in behalf of the recipients of this beneficence. Miss Jane Addams was present but took no part in the proceedings at first. Without delay the chairman stated the purpose of the gathering and mapped out the plan for the settlement. The "culture" which was to emanate from the settlement and permeate all corners of the Ghetto was conspicuously absent from the heated discussion of the "enlightened" benefactors. The charged atmosphere finally provoked Miss Addams, to remark "It seems to me there is more ill-feeling between the Reform and Orthodox Jews, than there is between Jews and Gentiles." The plans for a settlement were advanced so clumsily, and the sting of the contempt in which the recipients of the philanthropy were held by some of the gentlemen present made itself keenly felt; the intensity was growing more noticeable and bitterness was evident on both sides. Only the calmness of Julian W. Mack, Lessing Rosenthal and Miss Addams prevented a distinct breach of amity. However, peace was soon restored; the conference was closed with the agreement that a settlement be established but with the understanding that men and women of the neighborhood itself be asked to participate in its organization. A committee was appointed to find proper quarters for its housing. An old but commodious residence was found on Maxwell street, east of Jefferson street. The house was considered acceptable by the committee and was rented.

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Although the moving spirits of the "Maxwell Street Settlement" were such men as Julian W. Mack and Lessing Rosenthal, whose intentions were well-meant, the residents of the Settlement were not the proper men to accomplish the ends for which it was established. They were men of wealth and education, who left their luxurious homes to live in the Ghetto Settlement, a noble enough sacrifice but a vain one. These men could not understand the psychology of the people among whom they came to spread culture and refinement. Every person who crossed the threshold of the settlement, whether seeking information in regard to naturalization or an immigrant eager to delve into the intricacies of the English language, was looked upon as a pauper begging for alms, and was treated as such. Then too, the Settlement became a popular center for debutantes who, eager to dabble in social work, descended into the Ghetto under the leadership of a typical social worker of that period, to help the "poor Russian immigrants." Under these conditions, it took but a short time for the Settlement to become extremely unpopular. The people of the neighborhood soon discovered that the new institution was patronizing them to an extent which bordered on insult.

Next door to the Settlement was the drug store owned by Leo Porges, the first Russian druggist in the neighborhood. His place became a rendezvous for all the intellectuals of the vicinity. Doctors, lawyers, dentists and all others who were designated as "Intellectuals," would gather regularly every evening in back of the prescription counter and there create a thousand problems and settle them. It was here that the inspiration was born to organize a "Self Educational Club." The very name of the club was a challenge to the Maxwell Street Settlement. The name indicated that its members were to educate themselves and not to receive their precious education as charity from the hands of a few highbrows. The most active leaders of the new venture were Dr. Michael L. Aren, Dr. Kate Levy, Peter Wiernick, Meyer Lesser, Professor Isaac Hurwitz, Professor Abraham Feldman, Dr. Leo Fels, Harry Fels and Dr. Emma Blount. Quarters were procured on Halsted street, south of Fourteenth street. Classes were immediately organized in ele-

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mentary and advanced English. Among the teachers were Harry A. Lipsky, Hyman Goldberg, Rose Kanter, who has since become Mrs. Hyman Goldberg, and Pauline Pines, now the wife of Doctor M. L. Aren. Lectures on a variety of subjects were arranged for several nights a week. Among the lecturers were such distinguished men of learning as Professor Harper, president of the University of Chicago; Professor Moulton, Professor James Breasted, Professor MacClintock, Professor Andrews, Professor Fredrick Starr, M. M. Mangazzarian, Graham Taylor, Jenkin Lloyd Jones, Professor Isaac Hurwiz, and Clarence S. Darrow. Every lecture was attended by a musical. George Shapiro, Isaac Levin and Joe Copeland were the musicians.

The Self Educational Club soon attracted wide attention and was always crowded with men and women anxious to avail themselves of its benefits, while the Maxwell Street Settlement, with all the wealth behind it and the opportunities and possibilities at its command drew an attendance which decreased steadily. It was not until many years later, when Ernestine Heller was put in charge of the Settlement, that it became an active and busy institution, ministering to the neighborhood's needs and functioning in a way intended by the men who founded it.

Memory exercises a remarkable power over us. It resurrects the past and re-creates its scenes so clearly that we seem to live them over again. There comes again to my mind the image of a young, charming, golden-haired, little girl seated at the piano. Unconscious of those around her, she is deep in the spell of her own music. At almost every meeting of the Self Educational Club this young girl is asked to play and she always responds, cheerfully and with no trace of self-consciousness. The audience never tires of listening to her music. She formed a class for piano instruction in the Self Educational Club and gave her services gratuitously. Her name is Esther Harris. Today, Esther Harris heads one of the largest music schools in Chicago. She is the president of the Chicago College of Music which she herself organized and built up to a position as one of the great musical schools of the country. Her popularity gained for her a phenomenal success from the artistic as well as

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from the material point of view. Many nationally famed piano-virtuosi owe their greatness to the instruction they received from Esther Harris.

Doctor Michael L. Aren, who in the past thirty-five years has been active in social, civic, philanthropic and educational movements in this city, was the guiding spirit of the Self Educational Club. All of its currents circulated around him. The years '93 and '94 were years of bread-lines and soup-kitchens and were too full of human misery to allow many men or women to devote themselves to any cause. Dr. Aren, however, stood at the helm of the Self Educational Club and guided it wisely. He surrendered only when he felt sure that the Club had outlived its usefulness, when the Maxwell Street Settlement was turned over into the hands of those who knew the wants of the neighborhood and supplied them kindly, discreetly and tactfully.

XVI

FRATERNALISM

FRATERNAL orders, with their insignia, passwords, symbols, initiations and ceremonies are American products. They are superficial imitations of esoteric societies of knighthood—societies which flourished during the crusades. Although the Jews had no reason to imitate even the outward forms of an order in whose name the blood of countless numbers of their brethren had been shed, yet it is interesting to note that beginning with the early nineties Fraternal Orders played a prominent part in the lives of the immigrant Jews.

There were two main attractions offered by fraternal organizations. A small amount of life insurance was provided by the lodge for the protection of the family in case of death of a member. At the same time there was a social outlet which took the place of the life he had enjoyed in the old world but which he had found lacking in his new home.

The confinement to the Ghetto during the middle ages had had its effects on the life of the Jew. The persecution and isolation

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which he endured degraded him, but served to ennoble his spirit. His cramped life within the Ghetto walls humanized him to the extent of making him utterly dependent on his fellow sufferers. His social ties were his only source of amusement and they became as important to him as air and light. In the European cities and towns where Jews lived in numbers, large or small, Saturdays and all religious holidays were set aside for visiting with friends and relatives. The Beth H'midrash served as a school, college, house of worship, meeting hall and club room where members of the community congregated to exchange ideas and for social intercourse.

When a female child was born to a Jewish family, the event was celebrated as a Mazzol Tov; if the infant was a boy, the occasion was a Brith; in either case it was regarded as a Mizwah of great importance to join the happy parents and celebrate with them the joyful arrival. A betrothal was participated in by all the Jews of the town, while a wedding offered "seven days of eating and drinking" to all who came—and all were invited.

In the new world, these important occasions had been stripped of their festive character. The Brith was performed in the hospital in the presence of three adults. The Mazzol Tov had gone out of fashion entirely and so had betrothals. Weddings became very private affairs, attended only by the immediate families of the wedded pair, and as children became more modern, not even their own mothers and fathers were invited. The Sabbath day became in this highly commercialized country a day of toil like any other day; the Beth Midrash no longer served as a center of social activity. The entire social structure which had been a potent factor in the lives of the Jews had ceased to exist in the new world.

The lodge came to play an important part as substitute for the missing contacts. It furnished, at least, an opportunity for men to come together with others outside of their family and exchange viewpoints.

At first the Jew sought admission to non-Jewish organizations such as the Masons, Odd Fellows, Knights of Pythias, Woodmen of the World, Forresters, etc., but he found admission attended by many difficulties and when he was accepted he found himself lonely

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and unsatisfied. Brotherly Love, Justice, Truth and Harmony were high sounding phrases but did not actually exist in these fraternities; and so he began to organize Fraternal Orders of his own. Most of these originated in the East, with established branches all over the United States, but in 1892, one was founded in Chicago, the Somech Noflim (To Support the Fallen). It followed the same lines and was planned on the same principles as the non-Jewish organizations, except that the ritual was based on the romance of Jewish history; it was an advancement on the former, in that it also admitted into membership the feminine sex. The meetings were secret, admission to the meeting place was by pass word and initiations were attended by ceremonies, not unlike those of the non-sectarian Orders whose formula they followed closely.

Moses Barnett was Grand Master of the Somech Noflim. The order was given little opportunity to grow in size and moral influence, for, weakened by internal and external politics it eventually died a premature death.

Shortly after the World's Columbian Exposition the Western Star was organized in Chicago. William A. Jones, a practicing lawyer, was elected Grand Master and served in that capacity for several terms. He received the active cooperation of such men as Joseph Epstein, Adolph Bonde, H. M. Barnett, Dr. George Sultan, Morris Eller, Isaac Shapiro and Julius Jaffe; most of whom subsequently became Grand Masters in the Order. Morris Eller and Isaac Shapiro took turns as secretary of the Western Star from the time of its inception until its demise.

The World War crippled most of the fraternal organizations in the country; and restrictive immigration brought the death-knell to Jewish fraternal societies. The Western Star continued to struggle for a long time until at last it too was unable to cope with the difficulties confronting and not long ago it was dissolved.

Many national and sectional lodges have chapters in Chicago. There are the Independent Order Brith Abraham, Free Sons of Israel, Sons of Benjamin, Knights of Joseph, Progressive Order of the West and many others. The last named was organized in St. Louis, Mo. in 1890 and has been carrying on most of its activities

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in the mid-western and southern states. It is still very active in Chicago where the membership reaches close to four thousand. Louis O. Sobel, second vice president of the Order, Joseph P. Schiller Past Grand Master and Louis Jaffie are the main representatives of the Grand Lodge in this city and are carrying on its work with considerable success. Morris Shapiro, of St. Louis, has been Grand Secretary of the organization for more than twenty years.

To a modern and enlightened Jewry, fraternal organizations are of no significance, but these organizations played an important role in the nineties and were greatly instrumental in developing a communal life among Jews everywhere. They taught the immigrant Jews order and discipline and gave their members frequent opportunities to listen to instructive lectures on a variety of subjects, but their greatest accomplishment was the training of men and women to care collectively for others as well as for themselves, with the result that many splendid workers for the common weal and for the benefit of the community were discovered.

XVII

PARLIAMENT AND THE "STOCK EXCHANGE OF IDEAS"

It is true that the Parliament of Religions was an important part of the World's Columbian Exposition, but there were some idealists who magnified its importance to such an extent as to claim that the Parliament was the all-important feature, and the Exposition merely a setting for it.

I confess that this was somewhat my attitude towards it, although I do not mean to underestimate the greatness of the Chicago World's Fair. The Parliament was the wonder of the age. I cannot imagine anything as colossal and at the same time so beautiful and sublime. It seemed to be the final achievement for which humanity had waited all through the many centuries of ignorance, religious bigotry, envy and hatred.

Every creed was represented. Even the Catholic Church, which had firmly and persistently refused to participate in inter-religious

discussions, was represented by no less a dignitary than Archbishop Ireland, who took a deep interest in all the proceedings. The Jews were well represented; almost every Rabbi in the United States was present, under the leadership of Doctor Isaac M. Wise, founder and guiding spirit of the Hebrew Union College of Cincinnati. The Chicago Rabbinate was extremely active and took part in most of the deliberations and discussions. Papers were read and lectures delivered by Doctor Bernard Felsenthal, Doctor Emil G. Hirsch, Doctor Joseph Stolz, Rabbi A. I. Moses, Doctor A. R. Levy and Rabbi A. J. Messing.

The erudition and oratorical powers of Doctor Hirsch, were recognized early in the proceedings before the Parliament had advanced very far. He became the most popular and most active member, and in fact, he was greatly instrumental in making the Congress a success. His labors had begun long before the assembly convened. He worked together with Mrs. Solomon and was of great assistance to her in formulating plans and working out a definite program. He foresaw the benefits that were to be derived by the children of Israel from such a Parliament of Religions and was extremely enthusiastic about it. This is not strange when we consider that over the very door-posts of his temple are inscribed the words of the Prophet: "My house shall be known as a house of worship for all the peoples." Was the Parliament not the beginning of the fulfillment of that prophecy?

There were two brothers in almost daily attendance at the Jewish Congress. These two men had not yet attained the prominence which today makes their names known to all Chicago Jews; at that period Bernard and Harris Horwich were still unknown; and since I shall have occasion to refer to one or the other often in the course of this chronicle, I shall sketch here a brief outline of their lives.

Bernard Horwich left his native town in Russia in the middle of the seventies and went to Germany where he remained five years. From there he came to the United States and settled in Chicago. He engaged in business and made fair progress. Several years later he married the daughter of Rabbi Eliezar Anixter.

Family responsibilities and business interests occupied his time to the exclusion of all else. The arrival in Chicago of his brother Harris in 1891 wrought a great change in the lives of both brothers. The practical Bernard with his keen sense of humor was a sharp contrast to the serious-minded Harris. The latter, the elder of the two, newly arrived from Ponieomon, was a devoted student of the Talmud, until alas! he was ensnared by the "evil spirit" of the *Haskalah* and began to delve into the neo-Hebraic literature and the study of mathematics, history and geography. These subjects opened new vistas of thought to the young student. The first manifestation of the "Maskil" was to defy the "Schadchen" (match-maker) and find a girl of his own choice to take unto himself for a wife. Harris wooed and won the charming Hinda Sarah. After their wedding he took his beloved with him and went to Odessa, there to sit at the feet of the great master, the Hebrew philosopher "Achad H'am" (one of the people), the pen name of Asher Ginsberg. Harris basked in the light of the master and absorbed wisdom from this modern Socrates who wielded so powerful an influence over the Russian-Jewish youth of that epoch.

The pogroms of the early eighties, in Kiev, Balte, Yaleswetgrad and Charkof, shattered the Jew's hopes and aspirations; they brought to his mind the realization that knowledge, education and even assimilation were no preventative against anti-Semitism. Hopeless and despondent he exclaimed in the words of the Psalmist: "Whence cometh my salvation?" In those distressing hours Doctor Leo Pinsker appeared on the Jewish horizon with a reply to the despondent interrogation. In a pamphlet entitled "Auto-Emancipation" he pointed out that the only salvation for Israel lay in self-emancipation. Israel must build a home in Zion.

Like a conflagration this idea swept through the minds of Russian Jewry. Professors, students and professional men banded together, with the word "Bilu" as their slogan. "Bilu" is taken from the first letters of the words: Beth Jacob L'chu W'nelcho (House of Jacob go ye and let us all go). Thus a movement to Palestine was started. Harris Horwich sent his wife and children back to his native town, to the home of her parents and joined the pioneers

who went to Palestine, with the understanding that if he found favorable conditions there, for the education of their children, he would soon send for the family to join him. Harris found the raw country unsuitable for rearing children; and so after a short sojourn in the land of his forefathers, the land of dreams, he came to America to join his three brothers and sent for his family.

It was not long before Bernard fell under the influence of his younger brother Harris. He began to take an interest in spiritual things; and Harris was no less influenced by his brother Bernard. He became more practical; and while forfeiting none of his dreams he earnestly applied himself to business. Side by side with Mendelssohn's philosophic dialogues the "Phaedon" and Lessing's "Nathan the Wise" lay the cash book and the ledger.

For more than three and a half decades, these two brothers played an important part in the Jewish life of Chicago. They were most active in the formation of the communal life of the East European immigrants.

Harris Horwich attended the sessions of the parliament, drinking with avidity the flow of eloquence spoken in English, his newly adopted foster tongue, while at the same time, it delighted him to discover which of the American Rabbis were Talmidei Chachomim, and which of them were Amei H'arazim.

The concluding meeting of the Parliament was one grand finale, for the glory of mankind and for the redemption of Israel. It was a protest meeting against Russia for its ill-treatment of the Jews. The outstanding speakers of the occasion were Jenkin Lloyd Jones, Professor Charles Zeublin and Dr. Emil G. Hirsch. Each of these brilliant orators hurled condemnations against the Russian government that instigated and the hooligans that executed the pogroms. George Kennan, Russian traveller, explorer and writer sent a letter to the chairman of the meeting in which he expressed his deep sympathies for the Jews.

It is not unlikely that after the meeting most of the Rabbis adjourned to the "Stock Exchange of Ideas" which at this particular period played so important a part in the intellectual and cultural life of Jewish Chicago. The "Exchange" located at 120 East

Randolph street, was the stationery store and printing establishment of Edward Rubovits and his brother Toby. Edward Rubovits was a linguist and a student of Jewish theology and philosophy. There were no Jewish clubhouses downtown in those days, and so the stationery store at 120 East Randolph street became the place where all restless souls congregated. If one chanced to drop in to the place of business on an afternoon, he would probably find there the deans of the Chicago Rabbinate, Doctor Bernard Felsenthal, Doctor Emil G. Hirsch, Doctor Joseph Stolz, Doctor A. R. Levy, Rabbi A. I. Moses, Rabbi Aaron Norden and Rabbi A. J. Messing. When Julius Rosenthal and Adolph Moses were able to steal an hour or two from the intricate legal problems they were engaged to solve they came hither to bathe their hot foreheads in the cool refreshing waters that flowed from the fountain of knowledge and wisdom. They would come to join this remarkable group of dreamers and idealists. In the Exchange of Ideas, the philosophic systems of Spinoza, Kant and Hegel, of Hume, Mills, Spencer and Huxley would be destroyed a hundred times a day by these iconoclasts, and reconstructed again as many times. Ofttimes the polemics would assume the aspect of real combat and threaten serious consequences. Soon, however, the storm would subside and the combatants would retreat with nothing more serious than an avowal "Never again!" But an hour later the intellectual gladiators could be seen sitting side by side at a table in a nearby restaurant sipping coffee and genially discussing their respective sermons of the previous Saturday or Sunday.

Before leaving the "Stock Exchange of Ideas" and its interesting habits I must not omit two of its very important members whose influence on Chicago Jewry left an indelible impression. To all appearance there is a vast difference between the two, not only physically but also in demeanor, disposition and emotional capacity. Many will wonder why I have chosen to group these two dissimilar men together. One is tall, erect and graceful in bearing; the other is short in stature and not particularly handsome in appearance. One is dignified, calm, deliberate and slow in speech, the other is vivacious, full of activity and rapid in speech. Yet these men have

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many traits in common. They are both inspired by the same ideals and fired by the same zeal to measure up to their ideals. Toby Rubovits, though by appearance and mentality fit to grace a cathedra of an institution of learning, is a successful business man, with a broad outlook on life, an admirer of the fine arts while not unmindful of the woes and grief of human-kind; and his labors of the past half a century have been to ameliorate conditions and help the downtrodden. He is primarily interested in adult education and has devoted many years to the "Jewish People's Institute," of which he has been and still is a director, but the fine Jewish background which is his, deeply impressed on him the saying of "The Fathers" (*Im ain Kemach ain Torah*) "Where there is no bread there can be no pursuit of knowledge." Accordingly he has given much of his time and money to help the poor and needy.

Henry Greenebaum participated in all work for the ennoblement of the Jewish community, with a special interest in promoting the arts among the children of Israel. Young men striving to become masters of the brush and palette are helped by Greenebaum to further their ambitions. Young women aspiring to become musical virtuosi, dramatic artists or opera singers—all are assisted by Greenebaum. Most interesting were the Saturday afternoons and evenings spent at his home. Those were hours of great delight enjoyed not only by the hospitable host but by all who were privileged to be present. On the occasions referred to he would hold "open house," usually attended by young artists, representative of the various branches of the arts; poets, composers, dramatists, singers and musicians. Conversation sparkled with wit and humor and the entertainment was of a genuinely artistic kind. Henry Greenebaum loved to associate with young people and therefore his spirit has remained eternally young.

XVIII

THE JEWISH LABOR MOVEMENT

THE five years which followed the trial and conviction of the seven men charged with inciting the Haymarket riot, witnessed

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considerable change. Many Jewish trade unions were organized and many strikes were won and lost. The principal trades of the Jewish immigrants were within the needle industry, and more than ninety percent of the employers in the needle industry were Jews. These men were the leaders among the philanthropists and charity supporters. The Siegels, Beifields, Kuppenheimers, the Kuhs, Nathans, Fischers, Kahns and the many other manufacturers of men's clothing and women's coats were names found on the directorates of all Jewish charitable and philanthropic institutions, because they were the largest donors and main contributors. This only intensified the enmity between capital and labor in these particular industries. The manufacturers felt that their employees ought to be grateful for the profound interest they were taking in providing for the sick and poor of their people. The employees on the other hand, felt that it was with their own money, taken from their wages, that these large contributions were made. Whenever a controversy took place between these two, it was fought with more venom and bitterness than all other ordinary conflicts between capital and labor.

Almost simultaneously with the organization of the "Maxwell Street Settlement" and the "Self Educational Club" the "Lassalle Political Club" came into being. As indicated by its name it was purely a social democratic organization. Its object was to educate the Jewish masses and to spread the doctrine of Socialism. Peter Sissman, Abraham Bisno, Morris Sisskind and the brothers Tuvim were its most active members. In method and in form the Lassalle Political Club conducted its affairs along the same lines as the "Settlement" and the "Self Educational," offering lectures, debates, classes, etc.; but its meetings were devoted solely to the study of political economy and to the furtherance of socialistic ideals.

In 1892, Ab Cahn, leader of the socialist party, and for many years editor of the "Forward," came to Chicago, where he delivered a series of lectures, illustrated with stereoptican views, on "How the Jews Live in New York." He gained many converts to the cause of Socialism. After a short sojourn he left, satisfied that Chicago was a fruitful field for his life's ideal.

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The large majority of the Jewish working class were employed as cloakmakers, therefore the greatest endeavors were made to organize that trade into a Union. In 1892, the same forces which governed the Lassalle Political Club finally succeeded in establishing the Cloak Makers' Union on a fairly substantial foundation. Benjamin Schlessinger was elected secretary. He was a man of energy, honesty and loyalty to his convictions. The leaders were certain that with Schlessinger as secretary, the union of cloakmakers was bound to survive.

Several other Jewish unions were already in existence: the cigar makers, cap makers, knee-pants makers, cigarette makers, typesetters, etc. Out of these small and large unions Schlessinger succeeded in effecting an amalgamation under the name "The Yiddishe Vereinigte Gewerkschaften," of which he became the secretary. That organization passed through many vicissitudes and fought many battles—not always successfully—but the "Vereinigte Gewerkschaften" eventually emerged through all its difficulties and stands today as a potent factor not only in the cause of labor but in all Jewish affairs.

Although most of its leaders were socialistically inclined, it participated in all Jewish affairs and contributed to every Jewish cause, whether of local, national or international character. In the early development of the socialist movement in the United States, it followed a purely cosmopolitan tendency; in principle it recognized no national ties or boundaries. Thanks to the broadmindedness of some of its leaders, and particularly of Ab Cahn, who recognized the mischief caused by this policy Modern Jewish socialism like the socialism of Germany, France and Great Britain is now based on Nationalism. Jewish Socialism in Chicago was developed in a manner which differed from that in New York or Philadelphia. It had none of the advantages or disadvantages of being dominated by a small group of strong individuals. Here the rank and file were given opportunities to express themselves and as a result, the movement was broader and more colorful while the individualities of its members expanded and their personalities grew richer.

It was only natural when some of the Chicago comrades demonstrated unusual ability in some direction that they should be snatched up by the New York organization, as was the case of Levin, Hillman and Schlessinger. However, in the course of time, by acquiring earnest workers and responsible leaders, socialism lost the stigma which had hitherto clung to it and today I know active and sincere workers in religious congregations who carry membership cards issued by the socialist labor party. Likewise I know social workers and people of wealth who are pledged to the socialist cause.

XIX

RELIGIOUS INSTRUCTION AND JEWISH EDUCATION

THERE is a vast difference between religious instruction and Jewish education, and I must elaborate on the subject more fully to avoid misunderstanding. The three Jewish institutions for learning: the Cheder, Talmud Torah and Yeshivah are for religious instruction only. Jewish education, the legitimate child of Mendelssohn, Zunz and Geiger, was brought in to Russia by the sponsors of the Haskalah movement. Under the heading of Jewish education are included: Hebrew, as a literary language, Jewish history, philosophy and all the other subjects that go to make up a culture. All of these subjects were literally prohibited in the three schools heretofore mentioned. Even the study of the prophets was tabooed in certain quarters. Hebrew was to be used for the purposes of prayer only and the "Holy Language" was not to be desecrated by any other use.

The zeal and ardor to "teach them diligently unto the sons" was of a strictly religious character. The father and mother would take a special delight in hearing their son read the portion of the prophets, on the Sabbath day before he became Bar Mizwah. Regardless of how poor or ignorant the parents, they spared no money that their sons might be instructed to recite the Kaddish, the prayer that would save the father and mother from the "torments of the G'henam" after death. More ambitious parents entertained the hope

that their son might become a Rabbi in Israel. But this, of course, was the highest ambition to which Jewish parents could aspire.

When the first Talmud Torah was established in Chicago, it was an exact replica of the European small-town Talmud Torah. The Moses Montefiore Hebrew Free School was a prototype of the one in Slabodka or any other small town in Lithuania. The building which housed it was small, the rooms dark and dingy, conditions unsanitary. There was nothing to attract the fancy of the boy raised in an American environment, nothing that could compare favorably with the public school. The system of instruction and the teachers were even far below those of the European Talmud Torahs. The archaic sing-song of the "Komez Alef" became obnoxious and detestable to the ear of the child who was attending a school which had a well-established, scientific method of pedagogy and where all was quiet and refined. Then, too, there was another element which made the situation even more complicated and involved. The immigrant father, who as a child studying in the Cheder or Talmud Torah knew only one language, Yiddish, could not comprehend how it was possible to learn the meaning of Hebrew words by translating them into any other language besides Yiddish. Accordingly, Yiddish remained the only vehicle through which Hebrew and Jewish religion could be acquired. There was another reason why this antiquated system had to be retained. Since the institution was a religious one, its teachers must necessarily be pious, religious men. Hence they were usually old men, and it was almost impossible to find an old man who knew both Hebrew and English. The result was that the method of instruction in the Cheder and Talmud Torah was abominably old-fashioned, causing confusion in the childish mind and making these institutions a by-word of fear and terror to the Jewish youth of America.

Bad as the system of the Talmud Torah may have been, it was still an improvement on the individual school in each congregation, where the Rabbi utilized the school as a means to increase the membership in his synagogue. Not infrequently he used the proceeds of the school to help cover the deficit incurred by the congregation. Each Rabbi made his school an experimental laboratory in

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which to try out his own idea of "Chinuch". The result was calamitous. Not alone that it proved a terrible waste of energy and money, but the generation which was forced to attend the schools grew up without any knowledge of the first rudiments of Hebrew, and as little of the principles of Jewish Religion.

When Harris Horwich came to Chicago, his attention was called to the deplorable conditions in the "Moses Montefiore Hebrew Free Schools" (there were several of them, branched out in different parts of the city). His first endeavor was to organize them all under one board of directors and adopt a uniform curriculum. He became involved in a terrific struggle, for he encountered a most powerful opposition. His plan meant the abolition of several boards, of numerous offices and honors which were coveted by many. This struggle lasted for a considerable length of time and on more than one occasion he was ready to give up the fight in despair. But Harris Horwich received moral support from certain quarters that were more powerful than the combined efforts of all the Orthodox congregations. The columns of the *Daily Jewish Courier* were at his command; and the power which emanated from that source could not be overcome. I might state right here and now, that from the time the *Daily Jewish Courier* came under the control of M. Ph. Ginsburg, it exerted every effort to help shape the policies of the Orthodox Jewish community of this city. With the *Courier* on Horwich's side, victory was ultimately his and the plan was adopted, but his labors were not ended; they had just begun. He next devoted himself to the task of weeding out the old type of teacher who knew nothing of pedagogy and in many instances was ignorant even of Hebrew grammar. Here again he received the wholehearted support of the *Courier*, but this task proved more difficult, because it involved not only sentiment but the bread-and-butter of a number of men each of whom had a sponsor on the board. However, Horwich found support from an unexpected quarter. Ben Zion Lazar, one of the stalwart supporters of the Talmud Torah since its inception, had worked for its success more than any member. He belonged to the type of the old Talmudic devotees: extreme piety, sincerity in all of his enterprises and fervent devotion to the

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future of Judaism. He possessed a stout heart and a mind which no consideration could swerve from the path of righteousness. He recognized at once that Harris Horwich's interest in the Talmud Torah came from sources different from his own. Here was a man who was not pious, and so there could be no deep religious devotion to motivate his fight for an improved system of teaching in the school. Lazar realized that it was the Nationalistic ideal and a desire for the revival of the Hebrew language that actuated Horwich to take up the battle, and yet he recognized that Horwich was right in principle. Perhaps his own experience with the Talmud Torah convinced him of the need for reform. At any rate, once he was won over, he threw himself completely into the work of improvement. His moral support in the struggle which Harris Horwich undertook was of the utmost importance. With Lazar as his champion, Horwich faced the ultra-Orthodox members of the board and leaders of the congregations without the fear that he would be decried as an "Apikores" and denounced as one who sought by his reform to undermine the very foundations of Judaism.

XX

THE HUNGRY YEARS

THE days that followed the World's Columbian Exposition were days of hunger and distress, failure and suicide, poverty and want. These conditions spread throughout the land and affected all classes of people. The Jews were no exception to the rule and those of Chicago were doomed to suffer most. Thousands of people who came here to attend the World's Fair, either for business or for pleasure, were stranded here with their money spent and without means to return to their homes. Shortly after the exposition the big railroad strike broke out and strikebreakers from all over the country were imported to Chicago, the principal seat of combat. Those poor creatures, who came here to find a market for their strong arms and thus earn enough money to buy bread for the dependents they had left at home, helped to swell the already overflowing population. All existing charitable institutions were worked

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overtime, but they lacked sufficient facilities to cope with the ever-increasing hunger and want. On Jefferson street, the heart of the Ghetto, a soup-kitchen took its stand and a Jewish bread line came into being.

The winter of 1893-'94 was the most horrible in the history of the city. People were literally starving. Conditions outside of Chicago were not much better. Millions of potential workers, eager for occupation of any kind which would earn them enough to subsist, tramped the highways of this vast land, but could find no market for their brawn. In Chicago new philanthropic institutions were founded to alleviate, to some extent, if only temporary, the distressing conditions which prevailed everywhere.

One of these, The Bureau of Personal Service, while not rendering actual relief and not feeding the hungry, was, nevertheless, a direct result of the terrible conditions. It is still functioning and is now a part of the Jewish Charities. This agency, which has played an unusual role, ostensibly in the Ghetto, but in reality in the entire city of Chicago, came into being without outlining a definite program except perhaps a negative one: that the assistance which it offered at all times, wherever required, should not be regarded as charity. The high standing it attained as one of the most efficient social agencies in the city was due to the kindness and remarkable ability of its superintendent, the late Minnie F. Lowe, and her capable assistant, Minnie Jacobs, later known as Minnie Berlin.

The Council of Jewish Women was not the only accomplishment of Mrs. Hannah G. Solomon. She was also the founder of the "Bureau of Personal Service." She conceived the idea of such an agency in the dark days of the winter of 1893-'94, when as chairman of a committee of the Chicago Women's Club she had charge of an emergency work room. Here she came into contact with victims of the post-exposition depression. While she and her staff of workers did everything in their power to mitigate the abject poverty, she discovered the meaning of the Biblical phrase that "man cannot live on bread alone." She found that lack of bread was not the greatest misfortune in life, that there were heartaches more poignant than the pangs of hunger. She set out to organize

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an institution which would relieve those whose tragedies were not those of physical want.

A serious social problem which confronted Chicago Jewry at this time was wife abandonment among the immigrants. The number of such cases was alarming and it looked as if the highest Jewish ideal, the foundation, the rock on which rested Israel's moral force, viz., the unity and chastity of the family, was crumbling. The fact that the trouble was a natural sequence of the period of transition made it no easier to bear. Almost every case of wife abandonment had practically the same history: a young man married a young woman in his native European town, had several children and settled down. When the tide of emigration carried the heads of the families out of the country, they left for the United States with the intentions of sending for their wives and children as soon as they could; and in most cases they did. The first act of kindness shown to the husband upon his arrival was for his relatives or friends to take him to a barber shop. After a half hour of the barber's skill he looked into the mirror and couldn't believe he was the same person; he looked twenty years younger. The loss of his beard and earlocks had a psychological effect on him as well: the erstwhile shy, provincial fellow who had feared all women became aggressive with the donning of his American-cut clothes. When he finally did send for his wife and children he found that, while he had grown younger and more handsome, she had aged with drudgery, worry and lack of personal care. Furthermore, he had already become "Americanized" while she was a "greenhorn." There is no need to chronicle the ultimate end of such a situation.

Under the same class of cases came another even more serious than the one just related. Very often the young husband after his "Americanization process" went to the Rabbi and obtained a "Gett" to send to his wife in Russia. During the Czar's régime such a divorce was recognized and considered valid according to the laws of Russia. Under the Talmudic laws its legality could not be questioned, but it often happened that many years after such a divorce, after the man was married again and had a family with his second wife, his first wife would appear with her children. To treat cases

of this kind required more than the mere application of the law. Here were two wives and two sets of children, all innocent victims. To adjust the matter to the satisfaction of everybody was impossible. To inflict punishment on the man who was the source of the tangle would be of no avail to the injured parties and would only deprive both families of his support.

Problems of such a character were brought to the office of the Bureau of Personal Service and Miss Lowe undertook to adjust them. It wasn't long before the Bureau acquired a reputation for settling such cases to the best advantage of all persons concerned. All judges in Cook County and other officials who had occasion to deal with Miss Lowe or Miss Jacobs paid them the compliment of reposing the fullest confidence in them. In fact, when one of these cases chanced to come into court, no judge would make a disposition of it without first consulting a representative of the Bureau.

The Bureau of Personal Service acquired its well-earned fame mainly because of the unprecedented nature of its work. It handled cases that hitherto had not been treated by any organization and it did this in a way unprescribed by any rules or by-laws. Each individual case, as it presented itself, was treated on its own merits, independent of all other influences.

Not long after the organization of the Bureau, the Juvenile Court was created by an act of the Illinois Legislature. To this new tribunal was given the difficult task of dealing with the perplexing problem of the wayward child. An enlightened humanity was finally convinced that the juvenile offender who swayed from the path of righteousness needed different treatment and other considerations than those accorded to the adult criminal. A system of probation was inaugurated and the County engaged a corps of probation officers. Here a new kind of social service opened up for the Bureau. Minnie F. Lowe and Minnie Berlin qualified as probation officers and each of them rendered efficient service. Although they received no compensation from the County and their sphere of activity was confined to Jewish children only, nevertheless, when a judge of the Juvenile or Criminal court had an important case involving the fate of a juvenile, he would call in either Miss Lowe

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or Mrs. Berlin and assign the case to her, with the knowledge that with the case in such hands he was not likely to err in its final disposition.

While the problem of youth is intricate and complex everywhere and among all peoples, the problem of the child of the Jewish immigrant was much more difficult and involved greater perplexities. Israel Zangwill, discussing this subject, said: "While there is always a difference between the old and the new generations, the difference between the Jewish immigrant and his American child is that of ten generations."

The Jewish child who was born in this country or brought here at an early age became more and more estranged from his immigrant parents. He could not fathom their inner selves, steeped as they were in old world heritages and beliefs, and was unable to comprehend their outer life. He was conscious, however, that they were altogether different from the others around him. From his earliest childhood he was beset with two commands: "Thou must" and "Thou must not." Reasons for his enforced actions were never vouchsafed him. It was sufficient only that he listen and obey. Thus he grew to regard his parents as tyrants, interfering with all his innocent pleasures. The love that usually exists in the child for its parents turned to fear and evasion. Even his respect for the "old man" and "old woman" turned to patronizing condescension. The fear of bodily punishment was the only rein to hold the child in check and when he learned how to escape that, there was nothing left to keep him disciplined. And so it was not strange that the Jewish children of immigrant parents contributed in a large measure to child delinquency and consequently became wards of the Juvenile Court. It fell to the lot of Miss Lowe and Mrs. Berlin to deal with these delinquents, and often, what was even worse, with the parents, who hadn't the slightest idea of what it was all about. The results of their work can be attested to by men honored and respected in the community today who were rescued from criminal careers, and by women who are devoted wives and mothers and decent, respected women—thanks to the tact and kindness of Miss Lowe and Mrs. Berlin.

MOTHERS IN ISRAEL

THE words "Johannah Lodge" struck my ears almost the first few hours I was in Chicago, and for many years I thought it synonymous with "Johannah Loeb," because one was never mentioned without the other. Subsequently I learned that the Johannah Lodge was composed of a number of women who formed a sister organization to the B'nai B'rith so that they might do the same kind of work among the women that the older Order was doing among the men. Mrs. Johannah Loeb was one of the founders of the sister lodge. The leaders of the B'nai B'rith of that period didn't relish the idea of having women as competitors and they waged a silent warfare against the sister organization, but Johannah Loeb could not be easily subdued or discouraged. She retaliated by continuously improving upon her work and augmenting her sphere of action.

She surrounded herself with a group of women younger than herself and trained them to become leaders and workers for a better humanity of a future generation. Among her most ardent admirers and supporters was the brilliant young Nannie Aschenheim, who is now Mrs. Ignace J. Reis. Mrs. Loeb was quick to recognize the qualities in the young girl who had brought with her from her native Germany a splendid education, and was occupying a position as foreign correspondent and official translator for the Deering International Harvester Company. And Nannie Aschenheim, with all the fire of youth and the enthusiasm which is the very essence of adolescence, idolized the elder woman for the splendid work she accomplished in her endeavors to alleviate distress and aid the needy. The girl fell completely under the spell of Mrs. Loeb and in the course of time relieved her of many of her labors by taking them upon her own young shoulders and carrying them out in precisely the same manner as Mrs. Loeb herself would have done.

It has been said that to study the character of a man it is necessary to look first into the life of his mother. The above little

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monograph on Johannah Loeb will explain in some measure the unselfish work and the many personal sacrifices which Jacob M. Loeb made in behalf of the poor and persecuted. He is one of the four sons of Johannah Loeb.

Nannie Reis has continued for the past forty years to render effective service in club work. She stands out as one of the most intellectual woman workers. Religiously she is a follower of the high ethical principles preached by her eminent teacher Doctor Emil G. Hirsch, whose memory she reveres to this day. She calls her religious tenets "Prophetic Judaism." Mrs. Reis is a fluent speaker who never hesitates to expound her views or profess her Jewishness. She has received recognition as a leader in Jewish as well as in non-Jewish organizations. Her varied activities are so manifold and the list of offices which she graces so long that for reasons of economy of space we shall not enumerate them here, except to mention three of the offices in which she has acquitted herself nobly and of which she is inordinately proud: as wife of Dr. Ignace J. Reis, as mother of Dr. Ralph A. Reis and as grandmother of his two little daughters.

Another figure of exceptional ability is that of Mrs. Benjamin Davis (née Jeanette Isaacs). She was born, was educated and taught school in the city of New York. From her scholarly father and brother she received a fine conception of Talmudic and prophetic literature. Endowed with a fine imagination, a keen intellect and a wide secular knowledge, her Jewishness is at once philosophical, ethical and poetical. Mrs. Davis has been a Chicagoan since 1881 and may claim a large share in the promotion of culture amongst Orthodox Jewry in this city. I know of no movement for the immigrants of Eastern Europe, in which Mrs. Davis did not take a leading part. Her activities, however, did not end here; she took part in causes sponsored by Liberal and reform Judaism as well, provided they proved consistent with her own religious views. Her largest field of activity was the renaissance of Jewish Nationalism. She founded and headed several organizations of women whose aim was to help build Palestine and to ease the lot of those already there. Mrs. Davis performed no inconsider-

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able service in the local and national Zionist organizations and the work she rendered was of a practical and lasting nature.

XXII

THE BIBLICAL SPIRIT OF CHARITY

THE Jewish woman awakened to her possibilities with the founding of the Council of Jewish Women, was not to be halted in her march of progress. Nor was all the activity confined to those belonging to Reform Sisterhoods. Their sisters on the west side did not lag behind, but also created charitable and philanthropic societies. The difference was that the woman of the west side had behind her her own personal experience with charity, as much as donor, perhaps, as she had as recipient. For it must be remembered that not a few of the immigrants had enjoyed wealth and affluence before they were reduced to poverty by the pogroms which drove them out of their homes and into America. They arrived here penniless and were compelled to accept aid, but when finally they succeeded to reestablish themselves in comparative comfort, they did not forget their less fortunate fellow immigrants. And having once known the bitter sting of charity, they sought for a way of relieving their brethren without outraging their sensitive feelings. Their aim was to help wherever possible by making the recipients self-supporting and consequently self respecting. Many women, daughters of pious immigrant mothers, remembered the tin boxes nailed to the wall into which their mothers had dropped coins on all occasions, until the boxes were filled. They recalled the spirit in which these contributions were made, the beaming face and shining eyes of the mother as she inserted the coin.

The American daughters were anxious to emulate their mothers' example. In 1896 several women organized the "Women's Loan Association," to help worthy families with a loan without interest, of a sum sufficient to make the family self-supporting. Among the pioneers in this work were Mrs. I. J. Robin, Mrs. B. Pirosh, Mrs. Leo Porges, Miss Jennie Norden and Mrs. Joseph Werb.

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The system these women employed was simple but effective; an application for a loan had to be accompanied by the signatures of two business men. Upon the receipt of an application the committee on loans made an investigation of the applicant and his conditions, after which the loan would be granted or rejected, without unnecessary delay. There were years when more than thirty thousand dollars were given out in loans. Miss Jennie H. Norden who had been the secretary of the society for thirty-four years, assured me that only a very small per cent of the loans is listed as "uncollectable" and not a single loss was due to the unwillingness of the borrower to pay. In all cases where the money was not returned, it was invariably due to some unforeseen misfortune to the family. Legal proceedings were never taken to enforce collection. The Women's Loan Association, small as was its beginning, saved thousands of families from financial distress. Mrs. Hannah G. Solomon and Minnie F. Lowe cooperated with the workers of the loan society and accomplished great things without ostentation, in the true spirit of the Bible. The organization is still in existence, and is functioning effectively under the direction of Mrs. Michael L. Aren, with the assistance of her fellow-workers many of whom are daughters of the original members.

XXIII

THE POET IS DEAD! LONG LIVE POETRY

THE latter part of October, 1892, a memorial meeting was held in Metropolitan Hall, Jefferson and O'Brien streets, to mourn the death of the great Hebrew poet Leon Gordon, who had passed away earlier in the month. Among the speakers were Doctor Bernard Felsenthal, Doctor Herman Eliassof, S. A. Schneider and Leon Zolotkoff. Many hundreds of Chicago's Maskilim gathered at the hall to pay homage to the memory of one who had bewailed the sorrows and sufferings of the Jews in verses as poignant as the laments of Jehudah Halevi. It was an opportune moment to think again of Hebraic literature. At the close of the meeting, a few of the leading spirits agreed to call a meeting in the near

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future for the reorganization of the Hebrew library. Two weeks later, on a Sunday afternoon, a conference was called in a private residence on Judd street where a new literary society was formed and arrangements were made to gather together the volumes of the old library and to procure proper quarters to house the new library.

Shortly thereafter a charter was procured and the name of the old "Dorshe Safruth Ivrit" was changed to "Shochre Sfath Over." A temporary shelter was rented on Twelfth street near Desplains street. At this period the number of readers of Hebrew literature had greatly increased and many new recruits were enlisted to help spread one of the most ancient literatures known to civilization, in one of the youngest countries. Among those who joined were Harris and Bernard Horwich, August Turner, Fred Bernson, S. I. Mehlman, I. Trilling, L. Wolpe, M. B. Rapoport, David Rosenberg, A. Levenson, A. Siegel and M. Sider. Doctor A. P. Kadison, Peter Wiernik and Leon Zolotkoff were still the leaders of the movement. But the one to whom the society and the library meant more than everything else—one who loved Hebrew and its literature, was M. Sider. Through his efforts not only were all the modern books, magazines and periodicals in the Hebrew language gathered under one roof, but an excellent collection of the classics was added as well. To secure a permanent home for the library, M. Sider and a group of equally enthusiastic workers, including Wolf Sudavsky and H. Rivkin purchased in the name of the Shochre Sfath Over society a three story residential building on Johnson street, between Twelfth and Taylor streets. The structure was remodeled to suit the purpose for which it was acquired. A large reading room was located on the main floor, the second floor was divided into several smaller reading rooms and the third floor which had at one time served as a ballroom, was converted into a meeting hall.

The home of the Hebrew literary was neither large nor beautiful, the members of the society were not wealthy, but almost every phase of culture that came to the Jewish West Side emanated from this building. M. Sider presided over the destinies of the

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society for several years and was succeeded in turn by Bernard Horwich, Leon Zolotkoff, Baruch Blumenthal, Max Shulmen and Meyer Abrahams, but at no time did Sider cease to be the central figure of the organization.

To a people of modern times, not familiar with that period, these few lines will hardly convey the real significance of the incidents of that era and their importance in the life of present day Jewry in Chicago. A great number of the leading men and women of today made this library their second home. It was the lying-in hospital where their inspirations were born; the nursery where their ideas were nourished and molded towards realization.

When the settlement of the west side Jews reached out further west and the fine homes on Ashland boulevard, Marshfield and Winchester avenues became embellished with "Mezuzahs" on their doorposts, the library sold its home on Johnson street and secured a more ostentatious one on Ashland boulevard near Polk street. The "Shochre Sfath Over" served the Jewish community of Chicago faithfully and well from the time of the death of the great Hebrew poet, Leon Gordon, October 1892, until the realization of his poetic dream—when Palestine became the homeland of the Jewish people, by official declaration of the British government through Lord Balfour.

With our entry into the war, the latter part of 1917, the Hebrew literary society and its library was practically deserted, except for the few aged men who were too old to join the army. And so, the building was sold, the books distributed and the "Chebrah Shochre Sfath Over" ceased to exist.

XXIV

THE MASTER OF CONDITIONS

AFTER the Babylonian captivity, Jews living in Eastern countries in large numbers, were governed almost entirely by a "Prince in Captivity." He came to the office by descent from the house of David. The exalted position which he occupied was recognized by all the subjects of the land. He ranked fourth in line from the

king and was Supreme Judge of his people. He stood between the sovereign monarch and the Jews. In some countries this system continued up to the eleventh century.

In the German provinces, during the middle ages, every Duchy had a "Hoff Jude," who occupied a somewhat similar position to that of the "Prince in Captivity." Except that he did not come to his office by virtue of his birth, nor was he chosen by his people. In most instances it was the power of wealth that won him grace in the eyes of his sovereign. Occasionally he happened to be the Court Physician and ingratiated himself into the Duke's favor through his medical skill.

Adolf Kraus was the modern Prince in Captivity. He came into his position by reason of neither wealth nor medical skill. He could not have been a descendant of the House of David, for he was a "Cohen" (of the family of Priests) and hence a descendant of the tribe of Levi. He was destined to become a leader in Israel by reason of two passions which actuated his every deed. He was endowed with a strong love for his people and an enormous capacity for action. It is this combination in Adolf Kraus which made him one of the most outstanding figures in the life of American Jewry in the past quarter of a century. The influence he exercised and the great things he accomplished will long outlive his mortal clay.

Adolf Kraus was born in a small town in Bohemia. His father died when he was a lad of thirteen. At the age of fifteen he came to the United States. His path was not strewn with roses and life was not too kind to him, but he was young and not easily discouraged. If he failed in one enterprise, with renewed energy and courage he tried another. He finally came to Chicago, where he entered upon the study of law. After many struggles and personal sacrifices, he was admitted to the bar in the year 1877. Six months before he was granted the right to practice the legal profession, he married Mathilda Hirsch. Having achieved the two highest ambitions of his life: marriage to the woman he loved and admission to the bar, he set out to relieve the woes of his distressed people and to remove the hardships which beset their path.

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Due to human shortcomings, the historian cannot relate the thoughts and dreams of great leaders but only their accomplishments. Who knows the dreams and hopes of a David Alroy, of an Oliver Cromwell, Benjamin Disraeli, Napoleon Bonaparte or Theodor Herzl? And who can tell of the dreams and aspirations of Adolf Kraus? He embarked on a political career and was appointed in succession: member of the Board of Education, president of the first city Civil Service Commission and Corporation Counsel. He joined the B'nai B'rith and soon became a power in the sixth district. Together with his brother-in-law M. M. Hirsch, Israel Cowen, Adolph Loeb and several others of the younger and more progressive element in the organization, he began a fight against the narrow policies of the Order. They succeeded in breaking down the bars against the admission to membership of Eastern European immigrants. Adolf Kraus did not stop there; his next move was to introduce new ideals and to make the organization more universal in scope; to abolish if possible, the insurance feature and the sick benefits, and place it on a higher plane of Jewish culture. After a long campaign, when the late Leo N. Levi became president of the Constitutional Grand Lodge, he also accomplished these reforms. For many years he was a member of the Constitutional Grand Lodge and served on the Court of Appeals of the Order.

Leo N. Levi died before his term of office expired and just as it was at the death of Moses the question was heard: "Who will lead us?" In 1905, the Order at its convention in New Orleans elected Adolf Kraus president and his great work began. Much of it is well known to those who have followed Jewish events in the past two and a half decades the rest is known only to a few of his friends and co-workers. Adolf Kraus raised the Order B'nai B'rith from a small, insignificant fraternal organization, with a limited number of members, to an international body wielding considerable power. On several occasions it approached rulers and potentates in the name of the entire Jewish race, and Mr. Kraus in turn, was addressed by ambassadors and Prime Ministers as the

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Jewish representative, the "Prince in Captivity" of the Jewish people.

A chronicle of the work accomplished by Adolf Kraus in behalf of his fellow Jews in this country and in foreign lands, is recorded in the annals of the B'nai B'rith and vividly described in his autobiography. I shall not, therefore, attempt to repeat the details of those accomplishments which have already become a part of the history of the Jews, but shall relate a few of the less dramatic incidents in his life—incidents with which I am personally familiar but which were too trivial to the modest Adolf Kraus to be worth including in his autobiography.

Shortly after the Russian Revolution, after the reactionary forces had regained the upper hand, the Duma (Russian Parliament) had been dissolved by the Czar and its progressive members fled to Helsingfors, Shmarya Levin, a Zionist leader and a member of the progressive wing of the Duma came to America and to Chicago. His mission was Zionism. It was in the early days of the movement and at the time of his expected arrival the Zionist organization was extremely low in funds and could not afford to entertain the leader in a manner commensurate with his importance and station. A committee visited Mr. Kraus to ask that the executive members of the sixth district of the B'nai B'rith participate in the entertainment of the distinguished guest, and share the expenses. Mr. Kraus received the committee very cordially and after relating one or two anecdotes in his characteristically droll manner, he finally announced: "Gentlemen, it will give me great pleasure if you will honor me by allowing me to undertake personally all the expenses that Dr. Levin might incur during his sojourn in our city." And without further ado, he telephoned, in the presence of the committee, to the Auditorium Hotel and engaged a suite of rooms to be placed at the disposal of Doctor Levin for the duration of his stay in Chicago. Besides the many dinners and receptions Mr. Kraus tendered in honor of Dr. Levin, he arranged a banquet at the Standard Club, for more than two hundred guests chosen from the most prominent men and women of this city. Mr. Kraus acted as toastmaster and because the guest

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of honor was unfamiliar with the English language conducted the proceedings in German. The speakers of the evening were Doctor Emil G. Hirsch, who delighted his audience with a most beautiful oration in German and Doctor Levin, who like Doctor Hirsch was a graduate of the High School for Jewish Knowledge in Berlin and spoke German almost as well as his mother tongue.

On the 14th of August, 1905, a deputation consisting of Adolf Kraus, Isaac N. Seligman, Jacob H. Schiff, Oscar Strauss and Adolph Lewisohn called on Count de Witte, Prime Minister of Russia, to ask him to intercede with his government on behalf of the Jews in Russia. Count de Witte was at this time in America at the invitation of President Roosevelt to negotiate a peace treaty between Japan and Russia who were then at war.

The press published a report of the interview between the committee and the Count in which the latter was supposed to have delivered an ultimatum to the members of the Jewish committee that if they could promise that they would stop the Jews of Russia from being revolutionists, he in turn, would see that their condition was bettered and restrictive laws against them removed. The press notices further stated that the members of the committee promised to use their power to influence their Russian brethren.

As a matter of fact, the conversation which actually took place between de Witte and the delegation was as follows:

Mr. Schiff: "Will you please tell me why you, as a Russian, have full rights in your country, while he (pointing to Mr. Wilenkin, a Russian Jew, who was acting as M. de Witte's interpreter) also a Russian, has none?"

Count de Witte: The laws now in existence against the Jews are inhuman and ought to be repealed, I admit, but not much can be expected from the Emperor as long as the young Jews are leaders among the revolutionists. The members of the delegation ought to use their influence to convince the Jews that it is to their interest to be loyal to the Emperor, and if that could be done the Emperor would probably grant relief.

Mr. Schiff: "We have no such influence, that influence must come from within and not from without. And is it not probable

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that the young men became revolutionists in the hope that a republic would grant them the just laws which are denied them under the rule of the Emperor?"

Mr. de Witte: "The revolutionists cannot succeed. Someday a republic may be established, but none of us will live to see the day, for the Romanoffs will rule Russia for at least another hundred years."

However, the incorrect report of the press caused the Russian-born Jews in this country to become greatly provoked at the delegation for constituting itself the mouthpiece for Russian Jewry and at a time when its bravest sons and daughters were giving their lives on the altar of Russian freedom, to make such promises to the Czar's government.

When Mr. Kraus returned to Chicago, a public meeting was arranged in the Anshe K'nesseth Israel Synagogue, on the corner of Clinton and Judd streets, at which Mr. Kraus was to report the results of his mission. The meeting was held on a Sunday afternoon and a large audience gathered to hear his report. A group of radicals incensed at the reported proceedings of the conference, came to the synagogue with the avowed purpose of causing a disturbance. They almost succeeded in breaking up the meeting. The police were called out and about a dozen of the ringleaders were arrested.

As assistant city prosecutor, assigned to the Maxwell street police court, it fell to my lot to prosecute the law violators. The law firm of Clarence S. Darrow was engaged to defend them and Peter Sissman, then a partner of Mr. Darrows' took personal charge of the defense. He demanded separate trials and a jury in each case. We tried the first case and the jury brought in a verdict of "guilty." As each defendant was charged with several violations it would have taken several months to dispose of all the cases. A few days' recess was called after the first trial. As for my own feelings in the matter, I experienced a conflict within me between my sworn duty and an ideal which I cherished ever since my boyhood. However, after I won the first victory for law and order, I felt that not only had I discharged my duty as an officer of the

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law, but that the City of Chicago and the State of Illinois were vindicated and could now well afford to condone the wrongs committed. While waiting for the day of the second trial, I called on Mr. Kraus, to ascertain his feelings on the subject, since he was the only person aggrieved. I was pleasantly surprised when I learned from his own lips that he was fully in accord with my views. He explained: "I cannot blame these people for feeling as they do. They received the wrong impression through the reports of the press concerning our interview with Count de Witte and although they probably acted too rashly, I believe they have already been sufficiently punished. If I may make a suggestion, I shall appreciate greatly your withdrawing the other charges pending against them." His wish was complied with and all the cases were dismissed on motion of the prosecution.

In addition to a fine legal mind which has won him success and respect, Adolf Kraus possesses qualities which attest to the human goodness of the man—loyalty to his family and his friends, a sense of humor and a jovial nature. He is a student of life and a truly self-made man. Faithfully and laboriously he has built up a position which he has come to occupy as a leader of men and a "Prince in Captivity."

XXV

THE B'NAI B'RITH MAKES PROGRESS

THE B'nai B'rith was organized in 1843 but remained stationary for half a century. It first saw the light of the day in the city of New York. Twelve men who were in the habit of meeting daily at luncheon conceived the idea of organizing. No ideals motivated them, except perhaps a tendency to imitate the "Goyim." Mr. Kraus writes in his autobiography: "While it was to some extent patterned after the Masonic and Odd Fellows fraternities, it was at no time what might be termed a secret organization." Mr. Julius Bien, its first president, said long ago: "No doubt, the time is not far off when even the transparent veil of secrecy yet remaining will also be removed." There is no evidence to support the contention

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of the late Boris D. Bogan in his statement: "The purpose of the order, however, was loftier than that of a conventional mutual aid or philanthropic society: the new group was intended by its founders to act as a unifying and cultural agency for the whole of American Jewry . . ." Indeed the evidence not only contradicts the well meant statement, but tends to prove the reverse. A careful perusal of the early history of the Order leads us to a different conclusion. The high ideals which are now the basic principles of the order did not begin to take form until the year Nineteen Hundred, when the late Leo N. Levi became its president. The Order was fortunate again in finding a worthy successor to Levi, in the person of Adolf Kraus, (Simon Wolf was appointed to finish the term which was left vacant by the untimely death of Leo N. Levi) who not only completed the task undertaken by Levi, but set for himself a high mark of service for his people.

The B'nai B'rith is composed of seven districts in the United States and Canada. Each district derives its power from the Constitutional Grand Lodge and is in the nature of a sovereign state. The sixth district embraces Illinois, Iowa, Michigan, Minnesota, Nebraska, North Dakota, South Dakota, Wisconsin and Central Canada; it consists of ninety-one Lodges, with a total membership of 12,500. The district was organized in the year 1868.

It is not unlikely that the trivial things accomplished by the B'nai B'rith during its early existence loomed as important to its members then as the truly humanitarian work later begun under the leadership of Leo N. Levi and carried on by Adolf Kraus. These men had a wider outlook; they viewed with a broader perspective the historic events of the past in their relation to the future and what it held for the scattered children of Israel. Furthermore, they were the leaders of a new and more enlightened generation. Kraus surrounded himself with a group of men who watched the signs of the time, letting nothing of importance pass without an effort to arrest an impending evil or enhance and encourage any movement anywhere for the betterment of the condition of the Jews. In this he was greatly assisted by the secretary of the Order,

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A. B. Seelenfreund, an indefatigable worker for the communal good.

With considerable pride it can be said that most of the things that made the B'nai B'rith prominent and gained it recognition originated in Chicago. A booklet recently published by the Ramah Lodge, No. 33, recounts a historic episode which occurred prior to the period when my "Recollections" start, but is of sufficient importance to occupy a place in these pages. The Ramah Lodge was organized in Chicago nine years before District No. 6 was founded and six years before the Civil War. The story reads: "At the outbreak of the Civil War, under the auspices of Ramah Lodge, a massmeeting of Chicago Jews was called for the purpose of raising money to recruit a company of Jewish volunteers to form a part of the 82nd Regiment of Illinois Volunteers commanded by Col. Frederick Hecker and Lieut. Col. Edward S. Solomon. The meeting was a great success. The sum of eleven thousand dollars was promptly subscribed, from which fund a bonus of one hundred dollars each was given to one hundred and four men enlisting in the company. With one exception, all of the officers of the company were Jews and they achieved a splendid record in the war.

"Shortly after the enlistment, brothers Henry Greenebaum, Abraham Hart and Joseph Frank went to Camp Butler, near Springfield, to deliver a regimental flag which had been made by Jewish women whose husbands and brothers were affiliated with Ramah Lodge. The flag was entrusted to the Jewish Company, Company C., and that same flag was carried throughout the war by a Jewish soldier named Levi.

"A committee of Ramah Lodge was very active all through the war in seeing to it that the families of the married men in the company were properly taken care of and also carried on a recruiting office to secure recruits.

"On June 17th, 1865, the 82nd Regiment returned to Chicago. The flag was riddled with bullets and out of a thousand members of the regiment, only two hundred and fifty returned."

The first really important work the B'nai B'rith undertook was

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a campaign against the exploitation of Jewish peculiarities of speech and dress, as these were caricatured on the stage and in print. The movement was originally organized by Hugo Pam, of Chicago, before he became Judge. After some successful attacks on this practice, Mr. Pam was offered the cooperation of B'nai B'rith. Finally the work was taken over entirely by the Order and incorporated into its program. For a score of years now the B'nai B'rith has been protecting the Jewish name and reputation. It prevailed upon actors to abandon the practice of ridiculing and caricaturing the Jew for the amusement of their audiences. The so-called "humorous" publications have ceased making stupid jokes at the expense of the Jew. And the press no longer designates the race and nationality of a Jewish criminal, any more than it does in the case of a non-Jewish criminal.

All of these changes were brought about through the strenuous efforts of the Anti-Defamation League, an off-spring of the B'nai B'rith, born in Chicago.

The next step, which I consider the all-important one, is the "Hillel Foundation." In his inaugural address, in 1900, Leo N. Levi said:

"It has been said that we are entering upon a new era in the destiny of the Jew. I believe that, I believe it firmly. I stated years ago that I believed that the salvation of Judaism was the American born Jew. I have travelled over this land and I find our young men and our young women, unversed as they are, in the old traditional forms and ceremonies, strangers to the ritual around which cling so many tender memories, in the minds of our older people, yet animated, inspired and uplifted by the quickening love which they bear to the old ancestral faith and craving for a media of expression for that feeling. They seek it in good work, in charitable deeds, in the amelioration of the conditions of our fellow men; and I believe when we bring to them our mission which has sustained us so long, when we make apparent that here is the field for their activity, we will gain from them that cooperation in the need of which we so sorely stand. But we must carry our wares to them, we must inspire them with the courage that has sustained us, and

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with the fusion of new spirit and new energy and new aspiration to create a new epoch, not for ourselves but for the people for whom the Order stands—and it now does stand for the people. The greatest organization among Jews known in the history of the world, spread over the world, conducted by representative men, it stands for the Jew and Judaism.”

These words are the expression of a man who saw in Judaism a loftier purpose than mere charity and philanthropy and a richer formula than dogma and creed. His vision was almost that of a prophet, as it revealed a future in which the basic principles of Judaism would be known, understood and practiced by all Jewish children. And what a beautiful and earnest plea is his in behalf of the young generation!

It took much time before the members of the Order finally harkened to the words uttered by their president. During this time great changes had been wrought in the life of the Jew in the United States. The children and grandchildren of the immigrants of the eighties had grown into men and women who had been and were being educated in the colleges and universities. Here and there were gaps made by some of these young people who had left the Jewish ranks. But most of our children have been miraculously saved. They possess the spirit of youth, and particularly, of Jewish youth. It is they who were most instrumental in transforming into reality that which Leo N. Levi visualized, the “HILLEL FOUNDATION.”

The “Hillel Foundation” is the noblest enterprise in the long history of the B’nai B’rith and I am not unmindful of the stupendous tasks it accomplished in arresting pogroms in Russia, Roumania and Poland. God knows the magnitude of that great work! And yet, it dealt only with the physical safety of the Jew. The “Hillel Foundation” deals with his soul, with the very essence of life, the life of a people, the life of the Jew.

The “Hillel Foundation” is the store-room wherein is being preserved Jewish culture, Jewish talent and Jewish genius. It is really the only means by which we can retain the very flower of our youth unto ourselves. If I seem to wax eloquent on this

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subject it is because of my unbounded admiration for its work. I know the Hillel groups from personal contact. I have had intimate acquaintance with the functioning of this institution. In the past several years I have had occasion to visit some of the universities in which Hillel Foundation has its roots and is exercising its healthy influence over the Jewish student body. I met young men and young women who came to the university without any knowledge of Judaism; who believed that "Judaism was not a religion but a curse." By coming in contact with "Hillel Foundation" their entire mental attitude was changed. They began to know and appreciate Jewish ideals. Now, they are laboriously toiling to expand and interpret the culture of their forefathers which was heretofore unknown to them, for their fellow students. If the B'nai B'rith had accomplished nothing more than the establishment of the Hillel Foundation, Dayonu! The Hillel Foundation too is a child of the sixth district. The B'nai B'rith is now a great force in American Judaism. We must forget, therefore, all the errors it committed in the long ago and admire it, appreciate it and respect it for what it is now.

The following is the list of presidents who served district number six, from the time of its organization in 1868, down to the present day:

Henry Greenebaum, three terms, Simon Rosenfeld, Doctor Bernard Felsenthal, E. C. Hamburger, Adolph Moses, who held the office for two terms, Louis Rindskopf, Herman Felsenthal, Henry Ullman, Charles Koziminski, R. Reichman, David M. Amberg, Philip Stein, Samuel Woolner, Adolph Freund, Adolf Kraus, Adolph Loeb, Bernhard A. Lange, Samuel Klein, Samuel Taussig, Harry Swimmer, Henry Herman, Leon Schlossman, Maurice M. Hauseman, Israel Cowen, Albert Salzenstein, Samuel Folz, Doctor Aron Norden, Sigmund Lubliner, Bernard Ginsburg, Max Ascher, Adolph Loeb, Sigmund Livingston, Jacob L. Strelitsky, who was re-elected, Adolf Kraus, Isaac Goldberg, Julius H. Meyer, two terms, Gus. M. Greenebaum, Jonas Weil, Adolph D. Weiner, Maurice Berkson, William Wilhartz, Sylvan E. Hess, Charles L. Aarons, Benjamin J. Samuels, Doctor Haim I. Davis, Edward Sonnenschein,

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Hiram D. Frankel, Doctor Harry A. Kraus, Rabbi Eugene Mannheimer, Henry Monsky, Gustavus Loevinger, Ben Samuels, Charles D. Oreckovsky, Sam J. Leon, Julius Kahn, Robert C. Lappen, Gottfried B. Bernstein and Leo Reitman.

A few men have been honored with the title of honorary president: Morris M. Hirsch, A. B. Seelenfreund, Benjamin Braun, Solomon Levitan, Edward Lichtig, Ben S. Mayer and Arnold Wolff.

XXVI

ROMANCE IN HISTORY

ON JANUARY 5th, 1895, a captain of the French Army was publicly degraded in the courtyard of the Ecole Militaire, in Paris, in the presence of five thousand soldiers and an army of newspaper men. Although the incident shook France to its foundations and kept it in a feverish state for five years, it would have resulted in nothing more than simply another "French Affair," with no special historic significance, had it not been for several circumstances. The degraded and condemned captain was a Jew, Alfred Dreyfus by name. Dreyfus had protested his innocence, but the tumultuous political conditions of France demanded a scapegoat, a role in which the Jew is all too expert, and so the drums rolled out a thunderous beat to smother the voice that cried for justice. But the voice soared above the rolling of the drums and fell on ears which proved more sensitive than those of the five thousand soldiers gathered in the courtyard. Among the numerous reporters and foreign correspondents who pushed their way through to the courtyard of the Ecole Militaire, to witness the spectacle was the correspondent of the "Neue Freie Presse," a prominent European newspaper, published in Vienna. This man was a Jew, but one upon whom Jewish consciousness had been forced more by the Anti-Semitism which he so often encountered than by a racial or national interest. His name was Theodor Herzl. He was deeply moved by the drama which culminated in tragedy for the poor Jewish captain who was condemned to life imprisonment on Devil's

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Island. He saw the farcical trial and the unchallenged speed with which the judges proceeded to condemn him. Herzl also watched the subsequent events and became thoughtful at the readiness with which the world accepted his guilt, simply because he was a Jew. Most painful to Herzl was the attitude of his fellow Jews toward the whole affair. How little they realized that through Captain Alfred Dreyfus a blow was aimed at all the Jews of the world! Idealist and dreamer that he was, the helpless plight of his brethren set his brain afire. He decided he must do something at once to rouse the Jews from their lethargic indifference. He did not know of the existence of Doctor Leo Pinsker's "Auto-Emancipation," of George Eliot's "Daniel Deronda" nor even of "Rome and Jerusalem" by Moses Hess. He set to work and created the "Juden Staat" (The Jewish State) a pamphlet containing the theories of all three writers. He had it published in a small limited edition, and distributed it only among his intimate friends. Many of them openly ridiculed him, calling him dreamer and visionary. Those who were sympathetic to the idea and considered his theories sane and sound tried to discourage him, because of their genuine friendship for him. They saw in Herzl a man of great talent who was destined to rise high in the literary world. They were anxious to have nothing distract him from his course, nothing impede his flight upward. But Herzl, like Ferdinand Lassalle passionately exclaimed: "Ich Kann nicht mehr Zurück, mich treibt der Geist!" (I can retreat no longer, I am driven by the Spirit.) Thus the Dreyfus affair and a few less dramatic incidents gave birth to the modern Zionist movement.

The stirring events of the Dreyfus case, together with the new proclamation of a "Jewish State," a homeland in Palestine, did not fail to impress Chicago Jewry deeply. Strange as it may seem, the "New Hope" passed over New York and all the other eastern cities and made straight for Chicago. This was the first city in the western Hemisphere, to organize a Zion society. Under the banner of the "Herzl Dream," Bernard Horwich, Harris Horwich, Leon Zolotkoff and E. N. Zoline founded the first in America, on the well defined plan of political Zionism.

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There is prevalent a general belief that Orthodox Jewry opened wide its arms to embrace Zionism and Reformed Jews opposed it. It is not difficult to trace the origin of that fallacy. Ever since Israel went into captivity he has waited for the coming of the Messiah which meant to him the return to the land of his forefathers. With the advent of Moses Mendelssohn and the school of Reform Judaism, the belief in a Messiah was abolished and the hope for a return to Palestine was abandoned. Every allusion to a future Zion was eliminated from the new prayer books introduced into the Reform Temples. Hence, it was reasonable to assume, that Zionism would appeal to Orthodox Jewry and would be strongly opposed by the Reform movement. As a matter of fact, this is what actually happened: Reformed Jewry did refuse to accept the new Herzelian Decalogue for the reasons stated and also, because according to the Mendelssohnian idea Judaism is only a religion, with a mission to preach among the nations of the earth but with none of the elements that constitute a national body. Real Orthodoxy on the other hand, could certainly not subscribe to Zionism because Doctor Herzl did not speak in the name of God. He was modern and was not conversant with the holy tongue. He could perform no miracles and possessed none of the attributes with which Talmudic mystics endow the Messiah. In certain quarters Herzl was likened unto Sabatti Zevi, the false Messiah. Indeed those who first accepted Herzl and his plan for solving the Jewish problem, were neither Reform nor Orthodox, but were mostly rationalists, men of the type of Max Nordau, Israel Zangwill and the brothers Mormerock.

In Chicago, it was Leon Zolotkoff who first responded to the call of Doctor Herzl. Bernard and Harris Horwich came next and with them came most of the Maskilim.

A student of group-movements and mass-psychology, Zolotkoff observed the strong influence which fraternal societies exercised over the masses. He concluded therefore that to carry on an effective propaganda in behalf of modern political Zionism, it would be well to organize the movement on the plan of a fraternal Order, with a ritual that would teach the ideals of Zionism with some

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secrecy and a pledge: "May my right hand forget her cunning, if I ever forget thee, Jerusalem!" Ps. 137. To permit no waste of time, while working out the details of such a body, Zolotkoff, and his followers formed a temporary organization in the mean time with Bernard Horwich, president and L. Zolotkoff, secretary.

After the first congress at Basle, in August, 1897, a National Zionist organization was founded in Chicago, under the name "Order Knights of Zion." Of this too Bernard Horwich was elected president and Leon Zolotkoff, secretary, E. N. Zoline was chosen orator in English and Harris Horwich orator in Yiddish. Branches were soon started in many of the midwestern states. The Organization concentrated its first efforts on the Orthodox Synagogues, but found the barriers there almost insurmountable. On rare occasions, when a Synagogue could be obtained for a propaganda meeting, the pleas for Zion fell on deaf ears and very often the speakers were denounced as "Apikursim" and "Missionaries."

It is true that a few of the prominent Rabbis, in both camps, declared themselves fully in accord with modern Zionism—Doctor Gustave Gottheil, of Temple Emanuel, New York, and Doctor Bernard Felsenthal, Rabbi Emeritus of Temple Zion, Chicago, both of the Reform wing, and Rabbi Ashinsky, Rabbi Leventhal and Rabbi Abramowich, three of the most prominent Rabbis of American Orthodoxy. But in both camps these pioneers were fought most bitterly by their colleagues.

With the arrival of the Jewish National ideal, a new phenomenon appeared on the surface of Jewish life throughout the world: the recruits to the cause were mainly from among the young men and women. It was literally the "Children of the Ghetto" and not their fathers and mothers who were inspired by the message of the "Jewish State."

XXVII

INVASION OF FOREIGN TERRITORY

IMPERIAL nations build their Empires in the following manner: first they send the missionary with his Bible, then the army with

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its guns and lastly goes whisky with its demoralization and depravity. Quite different was the method used by the children of Israel to build their Ghettoes: first they attacked the strong-hold of their objective and encamped thereon, next they set up a Tabernacle.

With the rapid increase of the Jewish population in this city, the Ghetto began perforce to spread. Its first expansion was west past Halsted street. Soon the Christian Churches on Maxwell street and its environs were metamorphosed into Jewish houses of worship. The change was simple: down went the cross and up went the shield of David; out went the Pater Noster and in came the Ma Tovv. The change was simple, but where is the historian who will relate the story of the hardships that were endured in order to carry out the Mizvah of Tefilah B'zibur?

In the middle seventies Jacob Friedman came to Chicago from Hungary and settled on the near north side. He engaged in the fur business and attained a considerable amount of success. Although a man of the world he was God-fearing and pious. He followed to the letter the commandment: "And thou shalt love thy God with all thy heart, with all thy soul and all thy might."

When he found himself on the north side without nine other men of his faith in the immediate vicinity to make up a "Minyan," he sought out nine Jewish families from miles around and bade them come to his home for Friday night and Saturday morning—that they might pray in unison. After prayer he was their host at a table laden with choice viands and mellow wines to quiet their hunger and quench their thirst. For he was a kindly man and it gave him pleasure to surround his board with guests on the Sabbath day; a custom which has prevailed throughout the centuries in every Jewish home.

In the early nineties Friedman moved to the west side and soon busied himself in organizing a congregation. He was one of the founders of "Agudath Achim Anshe Hungary." The congregation purchased a church located on the corner of Maxwell street and Newberry avenue and converted it into a Synagogue.

Once the Jews crossed Halsted street, the Rubicon between the

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old Ghetto and the outside world, there were no more barriers to stop them. In another decade they had invaded all the finest residential parts of the west side. The Lawndale District, the neighborhood adjacent to Douglas Park, was inhabited by a non-Jewish population who might be called "die hard." They fought desperately but unsuccessfully against the invasion of a foreign element. A young, enterprising real estate operator, Sam Poliakoff, obtained control of most of the vacant property in the neighborhood, which was sparsely settled. He sold lots and built modern apartment houses. In a short time Douglas boulevard became the site of many Synagogues. A new conquest was made, a new invasion had taken place.

The northwest side "Russian" community, which tried to transplant the culture of Charkow and Moscow into the United States, also belonged to the "die hard." At first this group organized a society under the name "Russky Druzhestwo" (Russian Friends). It was its intention to be non-sectarian and they succeeded in acquiring two or three non-Jewish members, one of whom travelled under the title of "General." Soon, however, another more effective society came into being, composed of a younger element who recognized the inconsistency of clinging to the language and customs of a country which had driven them forth from its gates. And so these young men and women eagerly set themselves to learn American customs, to study the constitution of the United States and its history. They formed a "Self Culture Club" and although most of them were working men and women, and wages were very low in those days, they rented quarters on North Wood street, south of Milwaukee avenue, and established club rooms. The club was conducted along lines similar to the "Self Educational Club." Bernard J. Brown, who has been practicing law in this city for the past thirty years, was the leading spirit of the Self Culture Club. He was founder, president and general director. Miss Jennie March was the secretary.

Among those who played an active role in the club were Fannie Schein, who is the present Mrs. B. J. Brown, Isador Horween and Rose Rabinoff, who is now his wife, Dr. Maurice J. Kaye and Mrs.

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Kaye, who was then Anna Stein, Nathan Elson, Jacob Meislish, Max Rabinoff, Harry Horween, Fannie Netchen (Mrs. Harry Karasick), Tillie Horwich, Dr. Zan D. Klapper, Dr. William Lippman, Henry Silverberg, Charles Perlman, M. Rapoport and Dr. Max Salmonson. The enthusiasm of this immigrant group for education and culture was not dampened by the fact that they were too poor even to engage janitor service to care for their club rooms. When the windows needed washing or the floors scrubbing the feminine members were not too proud to undertake the task themselves.

Lectures on various subjects were conducted weekly, and study circles, dealing mostly with Americanism, were led by men and women who were experts in their particular branch. The Jewish northwest side had religiously consecrated itself to culture, but sought for the most part to serve foreign gods. The culture for which Bernard J. Brown and his group stood was of a kind that was essentially necessary in those days: the Americanization of the Jewish-Russian "Intelligentsia."

Of course, the term "Americanization" was the most abused and misunderstood word in the English language. To become Americanized meant, to many of its advocates, to be thoroughly cleansed of every vestige of the culture which one might have imbibed in a different language, and to strip oneself of everything derived from another land, i.e., to speak no other language but English; to read no other literature but that of America and cherish no ideals but those that bore an American stamp. Bernard J. Brown was greatly imbued with that sort of an "Americanization." Not long after the Self Culture Club came into being, a new group made itself known in that part of the city. This group conceived the meaning of "Americanization" in its truer sense and gave it a different interpretation. To them "Americanization" was only a part of a general system of culture, and culture was an aggregate of the best ideals contributed by individuals as well as by groups. Every race and nationality gathered in the United States had brought some contribution to American culture. It followed therefore that in order to preserve a strong and healthy culture, no part of it could be

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abandoned or omitted. The greater the number of cultures fused together, the richer would be the one harmonious whole.

The new group was led by Nicholas Pritzker, a lawyer by profession and well known as a community worker. He came to the United States in 1880. His father's home was a place where the Hebraic and Hellenistic cultures met in perfect harmony. Nicholas knew little of religion, creed and dogma, but he retained all the finer concepts of Judaism; thus for him Americanization did not exclude the ideals which had molded his character nor the force which had built for him his inner and outer world, his Judaism. Together with three other men who have since played a prominent part in the Jewish community, he organized the "Northwest Side Kranken Unterstützungs Verein," with no claim to idealism as a background. The original purpose of the "Verein" was social intercourse and mutual assistance; but it accomplished far more than it set out to do: it created and developed social leaders and communal workers and more than justified the time and labor that Nicholas Pritzker, Jacob Levy, Wolf Steif, and Louis Lefkowitz invested in it.

XXVIII

PATRIA MIA

WHEN a people has lost its independence, when its heroes have been taken captive, and its land laid waste, generations may come and go, centuries may pass, but the hope of regaining what it has lost never entirely fades. The yearning of the Jewish people for Palestine has no parallel in the history of mankind. After the last stand of their heroes under the leadership of Bar-Cochba, against the Roman legions, when every pulsation of a national life was silenced, every sign for a return was obliterated, and all hopes for Zion were abandoned, the spiritual leaders in Israel became alarmed, not alone for the loss of the Jewish national glory, but they had forebodings about the future of Israel. The loss of the homeland brought them to the realization that, scattered among the nations of the earth, Israel was bound eventually to forget God and the Torah,

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and, from their point of view, the loss of the Religion would be a greater calamity even than the loss of Palestine with all its glory and splendor.

To prevent such a disaster and to safeguard the teachings of Moses, the great religious minds of the time united in an effort to arrest the threatened catastrophe, and finally evolved a plan to create a SPIRITUAL Zion. It was the contemplation of this ethereal homeland that kept Judaism alive through many centuries of persecution and is alone responsible for its survival. With the passing of the centuries, the longing for a return to the land of their fathers increased, but it assumed more and more of a mystical nature. The return was no longer expected to be accomplished in a natural way, through conquest, but the redemption would come by a miracle. The Messiah was losing human aspect and was fast becoming divine.

When countless generations in the diaspora passed into eternity and the Messiah still failed to appear, the hopes of the Jew went beyond the grave. In the words of the poet Schiller:

“Denn beschliesst er im Grabe den mueden Lauf,
Noch am Grabe pflanzt er—die Hoffnung auf.”

It was said that the Paradise which the human being hopes to enter in the hereafter is built of all his unfulfilled desires. It is difficult to distinguish between the Jewish conception of his “Gan Eden” and his vision of the arrival of the Messiah.

The “Juden Staat” of Doctor Herzl acted as a charm to remove the spell and arouse the mystic dreamers to reality; to remove the veil which had obscured their imagination, to rid their minds of superstition and restore to them the courage of Bar-Cochba and the spirit of the Maccabeans.

Did Herzl accomplish what he set out to do? The student of Jewish History is bound to admit that whether Zionism, as dreamed by Herzl in the “Juden Staat” or in “Alt Neu-land,” will ever become a reality is of no consequence. He brought to Israel freedom in the diaspora. He endowed them with a new strength and vigor,

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with new hopes and aspirations. He caused the dry bones, which the prophet beheld in his vision, to assume new flesh which began to quiver with new life. The message of Doctor Herzl wrought a great change in the spiritual life of the Jews wherever they dwelt. The erstwhile shaggy monster became a prince again. No longer cringing and singing the "Ma Yofith," no longer the ugly beast whom everybody hated and feared. Zionism straightened his back and restored his pride.

The new idea as presented in the "Juden Staat" penetrated every corner of the earth, wherever Israel had found a refuge; and it inspired them with a new vitality. They commenced to participate in all movements that led to the betterment of humanity and they became leaders in matters concerning their own well being. They ceased to depend upon miracles and no longer waited for a salvation that would come from without. They now realised that whatever the salvation was to be, it rested in their own hands.

Since the lot of the Jews from Eastern Europe had been the hardest, under the despotism and cruelty of their inhuman masters, they were the first to realise what the message held for them; therefore, they were the first who rallied around the banner raised by Doctor Herzl. Organizations were formed in every Ghetto; organizations of men and women, of old and young. All were moved by the same thought, the same spirit: to destroy the chains of slavery and make the Jew a free man again, who could live his life in freedom and in peace, in his own homeland, on his own soil.

Although Zionism first attracted the non-religious element in Jewry, its advent caused a return to Judaism. First, it brought about the renaissance of the Hebrew language; it next stimulated a desire among all classes of Jews to acquaint themselves with the history of their people; and lastly, the historic holidays in the Jewish calendar took on a new sacredness. Many old and young who had long parted from the ways of their fathers returned and a new spirituality entered their souls.

In Chicago, Zionism faced the strongest opposition from no less a person than the Rabbi of Sinai Temple, Doctor Emil G. Hirsch. Nevertheless, it made great progress, for under the leadership of

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Leon Zolotkoff and Bernard Horwich, assisted by a multitude of enthusiastic young persons, an effective propaganda was carried on throughout the mid-western states and the organization grew in numbers as well as in fervor. Every city in this section, small or large, had one or more societies, doing active work in the cause of Zionism. Before long, the immigrant Jews of America recognized that modern Zionism was the mainstay of Judaism, without which it was bound to perish. It is true, the opposition of Doctor Hirsch impeded its progress, at least in Chicago and its environs, but Doctor Hirsch was honest in his convictions and, while he was opposed in principle to a Jewish State in Palestine, he saw in the movement a great force; a revival of the moral, spiritual and religious phases of Judaism; a revival which had not been seen for centuries and which neither the Temple nor the Synagogue could ever hope to accomplish. This revival, this stirring of the Jewish soul and especially the great enthusiasm displayed by Jewish Youth, could not but reconcile him—if not to the idea of Zionism—at least to the rebirth of Jewish ideals. Not infrequently, Doctor Hirsch even showed himself sympathetic to Zionism. On several occasions he addressed large Zionist gatherings and participated in special functions arranged by Zionists. Once I said to him: “Doctor, in spite of your outward bitter antagonism to Zionism, I believe that in your heart of hearts you are a Zionist.” He smiled and replied: “I am not opposed to Zionism, but to some of the Zionists.” It is my firm conviction that this was one of the occasions when “the truth was told in a jest.”

XXIX

THE NEW SPIRIT

ZIONIST societies sprang up in almost every city in Illinois, Wisconsin, Indiana, Michigan, Ohio, Missouri, Minnesota, North and South Dakota. These societies were affiliated with the Knights of Zion and were designated as “Gates.” Each Gate paid dues to the parent organization in Chicago. The small income thus derived went to maintain a modest office and a small staff to attend to the

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office business. All other work, including the spreading of propaganda, was performed by volunteers.

Chicago had a large number of societies, and at one time all Orthodox congregations were units of the Order Knights of Zion. The two outstanding "Gates" in the area of Chicago which left an imprint on Jewish culture which will not be obliterated for many decades to come were the K'dimoh Gate and the Clara de Hirsch Gate. The former was composed of young men brought to the United States in early childhood and thus recipients of the benefits of an American Public School education. The leaders of the Gate were Nathan D. Kaplan, Max Schulman, Dr. Robert L. Halperin, Nathan Sloan, B. S. Sloan, B. Plat, Hyman L. Meites, Samuel Ginsberg, Louis Ginsberg, Charles Ginsberg, Paul Braude, Dr. George Rosenzweig, Dr. B. E. Wolpert, Jacob Katsoff and Julius Katsoff. The first president of the K'dimoh Gate was Louis Herzfeld.

The "Clara de Hirsch Gate" was composed of young women, who, like the members of the "K'dimoh Gate," were brought up and educated in this country and instilled with idealism. Esther Weinschenker, who became Mrs. Isidor Natkin, was its organizer and guiding figure, assisted by a corps of ardent Zionists which included Jennie Liebsohn, now Mrs. Max Schulman, Bertha Jerusalemky, who became Mrs. Harry Berkman, Miss Ida Roscoe, Miss Amilia Jerusalemky, Miss Anna Liebsohn, Miss Sarah R. Bregstone and Miss Gertrude M. Bregstone. The two Gates pursued the same ideal, strove to attain the same goal, a Jewish homeland; but both had one other aim in common, to spread Jewish culture among the children of the immigrants. They engaged club rooms on Johnson street, north of Twelfth street, established a library of English books, mostly dealing with Jews and Judaism, and instituted lecture courses so that wisdom and knowledge might be disseminated throughout the Jewish settlement. That there was need for such activities was evidenced by the large audiences and over-crowded meetings. These meetings formed the nucleus of the Jewish People's Institute, one of the largest social settlements, both in space and in importance, in the city.

Another Gate of importance, during that epoch, was the "Volun-

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teers of Zion," composed of young men with military propensities, under the leadership of Maj. Davidson, Captain Herman Waiss, Captain I. Harris and later Dr. Gustav Blech, all military trained men. It procured headquarters, adequately provided with all necessary equipment for military drilling, and there entrenched itself to study the science of warfare.

When war was declared by the United States against Spain, the Jews in this country were instantly aroused. Participation in the war would give them an opportunity to prove their loyalty to the country which had given them a home and a place of refuge. They would take part in a war to help two oppressed nations, Cuba and Porto Rico, gain liberty and independence against the yoke of Spain. But back of these two obvious reasons there was a third one, namely, a secret desire to avenge the thousands of Jewish martyrs who perished during the days of the Inquisition. These three reasons were sufficient to stir the heart of every Jew who was able to bear arms to a pitch where he was willing to give his life for his beloved United States and against his old foe, Spain. Three violent passions were now at work in the heart of the American Jew: patriotism, love of liberty and revenge. He answered the call to arms with a wholehearted spontaneity. The local recruiting stations were filled with Jewish lads who came to enlist in the war against Spain.

The war spirit seized Chicago and, like everywhere else in the country, Jewish lads were among the first to go to the recruiting stations. The children of immigrants, and many immigrants themselves, were impatient to pay their debt of gratitude, with their heart's blood if necessary. But the call issued by President McKinley was for 125,000 men only and, therefore, a very small percentage was chosen from the hordes who volunteered. Those who were favored by the god of war and were sent to the scene of action considered themselves fortunate.

I pause here for a moment to reflect on the great change that has been wrought in the soul of the Jew in so short a time. The contrast is amazing. In the land of the Czars he made every effort to escape military service; in the new land he freely offered his very

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life in return for the privileges he received. The peace loving dweller of the ghetto was eager to become a soldier, to share in the victory which he knew would be ours.

As the number of men required was small, admission to the army or navy was almost impossible. Many of our youths were so desperate that they joined the standing, under the usual contract of three years' service. The "Volunteers of Zion" exerted every possible effort and pulled all sorts of wires, but were unable to gain admission in either service. A certain Col. Koch, a retired officer of the United States Army, set out to organize a regiment of volunteers. It was said that he was well connected politically, and was highly regarded in military circles, so perhaps his regiment would be accepted by Uncle Sam. The regiment was largely composed of Jews. The Volunteers of Zion made application to Col. Koch to be entered as a unit. However, Col. Koch's regiment did not see service in the Spanish-American war: it disbanded and many of its members sought to enter the war through some other means.

With the dissolution of the Koch's Regiment the hopes of the Volunteers of Zion vanished. The most disappointed ones were the three commissioned officers, Major Davidson, Captain Waiss and Captain Harris, who were devoted to the cause of Zionism and had seen an excellent opportunity for effective propaganda through the rendition of service to their country. Dr. Gustav Blech succeeded in being sent to the front in his professional capacity as a physician.

It is impossible to ascertain the exact number of soldiers Chicago Jews contributed to the war since the published statements vary greatly; and important names are missing from the roster of heroes. The lists are incomplete and we shall probably never be able to compute the share that the Jews of Chicago played in the Spanish-American War.

PART TWO

I

REVOLT OF THE IMMIGRANT

TWILIGHT. The nineteenth century is breathing its last, gasping out its weary end as it is about to sink into oblivion, to join the countless centuries that have preceded it. The twentieth century waits on the threshold, ready to be ushered in as soon as the old one exhales its last breath. A harassed humanity, sick and tired of all the turbulent events imposed upon it by the departing century, is waiting impatiently for the new one to arrive, anticipating the happier things it holds in store.

The two intervening decades, between the beginning of the east European influx and the close of the century, gave the immigrants ample opportunity to adjust themselves to their new environment. The process was expeditious and their accomplishments were incredible; not alone in material advancement, but in education and culture as well. The Jew from Western Europe upon reaching these shores assigned himself first to the acquisition of wealth and next to the pursuit of culture and education. The east European immigrant reversed the process for a reason wholly obvious. He had been denied in his native land opportunities for education, in spite of his great thirst for it. When he came to the United States and found the fountain of knowledge accessible to all, he rushed to it with eager avidity. His brethren from the Germanic countries had shared in the general culture of their birthplace and consequently were not so starved for education. Their first concern, therefore, was with their economic condition. By the end of the century the immigrants of the early eighties were emancipated economically and spiritually. They now endeavored to free themselves from the stigma of "receiving charity."

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On an evening late in the fall of 1899 a meeting was held in Porges' hall, located on the corner of Jefferson and Maxwell streets. In the hand bills that announced the event bold type proclaimed that "a matter of great importance will be discussed by prominent speakers." That evening I happened to be in the neighborhood of the meeting and so I availed myself of the opportunity to learn what the "matter of importance" was and to listen to the "prominent speakers." I climbed three flights of stairs and entered a crowded hall filled with smoke. There were present as many women as men, but the latter puffed ungallantly at their cigarettes. Straining my eyes to peer through the dense, smoky atmosphere, I beheld at the far end of the room the slender figure of a man in his early forties, with a small pointed beard and gold-rimmed glasses on his rather prominent nose. He was neatly attired and his appearance made a favorable impression as he stood on the small rostrum beside a little table. It was evident that the man was functioning in a dual capacity: as presiding officer of the meeting as well as one of the "prominent speakers." I recognized him as Harris Cohn, an amiable and well-liked gentleman, whom we, his younger friends, were in the habit of addressing as "Colonel." He spoke in Yiddish and the first words that fell on my ears were as follows: "Friends, it is time that we break our shackles and free ourselves from the bondage in which we are held. The time has come when we must begin to fight for the honor of our fathers and mothers as well as our own. We must remove the stigma which our brothers place on us when they call us 'Shnorrers.' The only way we can accomplish that is by uniting to care for our own poor, so that they shall no longer be the recipients of alms and charity from our wealthy 'brothers,' the Reform Jews, who give us bread which poisons our souls. . . ."

Harris Cohn finished and introduced the next speaker, H. M. Barnett.

H. M. Barnett trod the humbler walks of life and never cared enough about earthly possessions to take the trouble to amass them. He laid no claims to an education, although he had a fair knowledge of Hebrew lore and could read and write English. His entire

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life was consecrated to the weal of the Jewish community. No Jewish cause was promoted without him; no Synagogue was dedicated in this city without his presence; no institution was organized unless H. M. Barnett was in it. He died about four years ago, after having lived in Chicago for over forty years. He was an able Yiddish speaker, and knew how to arouse the feelings of his audience and stir their sympathies. He mounted the platform and he, too, spoke in Yiddish. He began with a quotation from the Selichoth: "‘Cast us not aside when we become old. When our strength is exhausted, forsake us not!’" He then made a strong plea in behalf of an old people's home.

The speeches called forth a burst of approval from the audience and at this meeting the foundation was laid for the Beth Moshav Z'keimim. The following directors were named: Harris Cohen, Jacob Kanter, Pesach Davis, Azriel Wolpe, Sam Steiner, Hyman S. Wolf, Jacob Berkson, Max I. Goodman, Sol Simon, Jacob Cohn, S. Arkin, Joseph Philipson, David Shapiro, R. Sweatow and Doctor Joshuha Ginsburg. At a subsequent meeting officers in the new organization were elected for the ensuing year. Harris Cohn became president, Jacob Berkson, vice president, Joseph Philipson, treasurer, William Cohn, recording secretary, and S. E. Newberger, financial secretary. In June, 1900, over one hundred feet of ground was purchased on Albany avenue, south of Ogden avenue, and the site was dedicated early in the fall of the same year.

It is difficult to define the particular joy, the quickened beating of the heart, the proud raising of the head which came with the realization of a cherished hope. It could not have been the religious aspect of the Kosher home which caused it. Was it the joy of having cleansed ourselves from the stigma of "schnorrers"? It may have been that, but there was something more. It was the marking of an epoch in the life of the East European immigrant that his limbs had grown strong enough so that he no longer needed the support of others. He could stand alone, work alone and care for his own poor and needy.

The great climax came with the opening of the first bazaar in Medinah Temple, in the fall of 1900. It is to be regretted that in

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the "B. M. Z. Annals," a booklet issued on the occasion of the celebration of the twentieth birthday of the home, the bazaar is barely mentioned. For one tracing historic data of Jewish culture in Chicago, the bazaar of thirty years ago stands out prominently. For the first time in the history of Chicago Jewry the "West Side" turned out to be looked over and inspected. The whole thing was conducted with a simple dignity and the manners of the sons and daughters of the ghetto were impeccable to the most critical eye. The affair attracted wide attention and during the ten days of its progress not a few socially élite came to see the bazaar and the participants in the new "revolt." These "rebels" are an interesting group. There is Harris Cohn, the leader, with his retinue and aide de camp. First in command is Louis Ziv, chairman of the bazaar, and his assistants, Jacob Berkson and Joseph Philipson, who are everywhere at once, helping wherever they can. Nathan D. Kaplan, Doctor Kate Levy and P. D. Pollack are in evidence seeking news items for the "Bazaar News," of which they are the publishers, managers and editors. Miss Fay Sachs, who is to become Mrs. Herman Reiwitch, reigns supreme over the gypsy booth where she reads the future from the palms of young feminine hands and from the deeply marked lines of masculine hands.

The bazaar accomplished many things. Besides giving the outer world an opportunity to see what apt pupils we were, how quickly we acquired the polish and manners of the new country; besides the eleven thousand dollars net profit it yielded, it stimulated a deeper feeling and better understanding among the different groups of the immigrant Jews who brought with them their prejudices from the old country. Auxiliaries were started in every part of the city to help promote the "Beth Moshav Z'keinim." New strength and greater confidence was added to the project of building and maintaining the home for the aged when the little group of pioneers attracted to the project a number of well-known business and professional men and prominent women, such as Abraham Margolis, Barnett Faroll, Paul N. Lackritz, Mrs. Samuel Davis, Dr. M. L. Aren, George S. Pines, Israel Cowen, Maurice Burr, Isidor Segal, S. B. Komaiko, N. Baumgarten, Isidor Lasker, Mrs. Benjamin

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Davis, A. J. Harris, Harry Grossfield, August Turner, Mrs. Julius Stone, Mrs. Joshua Ginsburg, Rabbi Jacob Turner, Dr. V. L. Schrager and Herman Molner. In the women's auxiliaries Mrs. S. Goldman, Mrs. E. H. Simon, Mrs. Morris Tower, Mrs. Ezra Cohn, Mrs. Julius Feldstein and Mrs. Kal Kalish played prominent parts.

Abraham Slimmer, of Dubuque, Iowa, contributed twenty thousand dollars to the building fund and the dream of an old people's home began to assume the outlines of reality.

The name "Slimmer" causes me to pause here to relate an incident about one of the most remarkable men I ever met. Although he never lived in Chicago he was so closely allied with the philanthropic institutions of this city that he may almost be regarded as a Chicagoan. I had often heard and read about the "lonely man" of Dubuque, but I did not meet him until I was sent to Dubuque during the World War to prevail upon Slimmer to make a substantial offering for the war sufferers of Eastern Europe. I was also to make a similar appeal to the Jewish community of that city. A committee called upon me at my hotel and undertook to show me the town. As we entered their automobile one of the committee exclaimed: "There is Mr. Slimmer!" I looked in the direction he indicated and saw an old man walking at a gait rather brisk for a person of his age. We crossed the street to overtake him and I had time to note his appearance. His attire was old and shabby; it was impossible to discern the original color of his coat now rusty with age. His trousers must have been a brown corduroy in their forgotten prime, but they, too, had assumed that indiscriminate shade that comes from long wear. His hat, a Buffalo Bill sombrero, was out of style, out of shape and faded out of color.

A trumpet-like device hanging around his neck revealed to me what I did not know before, that he was deaf. On being greeted by us, he immediately seized the little trumpet and adjusted it to his ear. I was introduced to him and he addressed himself to me, saying, "I should like to have you as my guest, but you would not enjoy my mode of living. Do me the honor of taking at my expense the best room at the hotel. Avail yourself of all the comforts the place affords and charge it to me." I told him that I had a message

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for him. His first inclination was to go with me to the hotel to transact our business, but he soon changed his mind and invited me to come instead to his home. I shall spare my readers a description of that "home," as well as an account of the difficult task I had conversing with him for hours through the medium of the trumpet. Suffice it to say that the house was the worst hovel that I ever entered. During my one day's sojourn in that city I called on him three times at his urgent request. Each visit lasted not less than two hours. Of course, my purpose in these calls was to fulfill my mission to the best of my ability and get as large a sum as possible. His first offer was three thousand dollars; I had asked for fifteen thousand. He told me that he had met Judge Julian W. Mack, who spoke to him on the same subject, and later Mr. Morgenthau, whom he met in St. Louis. They both tried to "work him" for a larger sum, but this was the amount he decided upon and he would give no more. In the course of our conversation he said: "They consider me a multi-millionaire; they overestimate my wealth. The truth is, my income is fifty thousand dollars annually. It takes me fifteen hundred dollars a year to live on and the balance I distribute among philanthropic organizations." Before I left him he promised to send twelve thousand dollars to the committee in New York. On my return, a letter from Mr. Morgenthau, expressing his appreciation for my successful efforts, was sufficient evidence that my endeavors were not in vain.

II

NEW ASPIRATIONS

WITH the birth of the new century, the older immigrants gradually forgot the dark and fearful days they had lived through in another country and began to think of America as their homeland. They now sought to take part in all things concerning the welfare of this country. A strong desire awakened in them to become American citizens; to participate in the political life of the nation and be directly represented in the legislative, executive and judicial departments of the government.

NEW ASPIRATIONS

Up to that time very few Jews had taken part in practical politics, in Chicago, and of those few William Loeffler was one of the most prominent. He was active in Democratic circles, not as a Jew, but as a representative of the Bohemian element. The seventh ward, where the first west side Ghetto was established, was bisected by railroad tracks; the north side of the tracks was thickly settled by Jews and the south side was occupied by Bohemians. William Loeffler lived south of the tracks. Coming from Bohemia, he lived among the Bohemians, associated with them and finally married a Bohemian girl. He entered politics and was elected Alderman of the ward. The Jews contributed very little to his political career, as most of them were not even naturalized. With the new turn of things, when the Jews rapidly sought citizenship and exercised their right of the ballot, William Loeffler, by reason of being a Bohemian and a Jew, also by virtue of his long experience in politics, became the leader of his ward and eventually a leader of his party.

Conditions in the eighth ward, which was immediately west of the seventh, were exactly like those in the neighboring ward. The north side of the ward, which had previously been inhabited by members of the Celtic race, was fast becoming a Jewish settlement. The south side was populated by Bohemians. Adolph J. Sabath, a Jew born in Bohemia, was the representative of William Loeffler in the ward and had a similar advantage over those who in the course of more than three decades attempted to contest his leadership: he had the combined support of the Jews and Bohemians. When a Jew anywhere in the city sought political favor, he had to have the sanction of these two, without which he could accomplish nothing.

Early in the summer of 1900, the Democratic leaders of Illinois convened to nominate candidates for Governor and other state officials. The old strife between Cook County and "Down State" again asserted itself. The Cook County delegates came to the convention with their candidates for Governor, while those from "Down State" were as determined to nominate a candidate of their own. It was anticipated that the meeting would be the scene of a lively combat between the two factions. The convention was called to order and after a few preliminaries a "Down Stater" arose and delivered an

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eloquent speech, eulogizing the virtues of his candidate, but carefully withholding his identity until the very last words of his speech. Excitement converted the Convention hall into a bedlam when the speaker finally pronounced the name of Samuel Alschuler of Aurora. Other speakers mentioned other names for the high honor of Chief Executive of the State. The great climax was reached when the balloting was over and the chairman announced the result of the vote, which gave Alschuler the nomination for the coveted office by an overwhelming majority.

To the citizens of this great commonwealth the candidate was little known, except to those who were more or less interested in the proceedings of the state legislature in Springfield. They knew him as a member of the lower house, where he represented the Aurora district. He was finishing his second term and was the floor leader of the Democratic wing. The press regarded him as very capable and honorable and often commented editorially upon his loyalty to the people. He was never identified with any Jewish affairs and for some time after his nomination the question as to whether he really was a Jew was widely discussed by the Jews of the state. However, in the very beginning of the campaign, Samuel Alschuler removed all doubt from the minds of the voters by proclaiming his race and descent.

Richard Yates, the son of a war Governor of this State, was the nominee of the Republican party. The contestants were about evenly matched in brilliance and cleverness, and interest in the outcome of the campaign ran high. As in all contests of this kind, this one was not without the usual bitterness and "mud slinging," but was not engaged in by the principal combatants. For some unknown reason, a certain dignity surrounded this campaign. I well remember one of the pleasant incidents which helped to enliven the campaign: Late in the summer of that year, the City Press Bureau chartered a passenger steamer which they styled "The Ship of Truce" and arranged an excursion on Lake Michigan for afternoon and evening. All the candidates for county and state offices, of every party, were invited to make the five-hour voyage. They all came with their families and friends, and the boat was

quite crowded. When the wings of night spread their darkness across the water, the venerable Judge Bradwell constituted himself as toastmaster over a foodless and drinkless table and called upon the various candidates for brief talks. Before calling on the first speaker, he jokingly observed: "Just think what would happen to the great State of Illinois if this vessel were to sink to the bottom of the lake. It would be bereft of Governor, Treasurer, Secretary and Attorney General; and Cook County would be left without a Sheriff and a State's Attorney." Richard Yates rose to speak; he continued in the same fantastic vein and said: "I, too, have thought of the great calamity that would befall our great State if this vessel should sink; but, being as I am a man of action, I did not abandon myself to mere speculation. When the thought occurred to me, I made my way at once to the Captain and inquired what precaution he had taken in the event of such a catastrophe. He replied: 'None. In case of such an emergency, I should be compelled to throw a few hundred people overboard.' I was greatly distressed and tentatively broached the question: 'Er . . . how would you be governed in your choice?' And, gentlemen and also my worthy opponent"—bowing to Mr. Alschuler—"you can not imagine my relief when he announced 'I would take them in alphabetical order.'"

Samuel Alschuler was defeated, but by his conduct during the campaign he won the admiration of every fair-minded citizen in the State. He ran far ahead of his ticket and never before in the political history of the United States was a defeated candidate so highly regarded by all classes of men as was Samuel Alschuler.

Samuel Alschuler was born in Chicago, November 20, 1859. He first saw the light on the spot where Marshall Field's wholesale house has stood for more than forty years but which is now in the process of destruction. He is the son of Jacob and Caroline Alschuler. When he was two years old his parents moved to Aurora, a town forty miles southwest of Chicago. With his sister Clara and his brothers George and Ben, he attended elementary and high school in that city. Later he read law and was admitted to the bar; he established a lucrative law practice in Aurora. In 1893 Governor John P. Altgeld appointed him a member of the Board of Claims;

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he was succeeded in that office by his brother Ben. In 1896, he was elected to represent his district in the State Legislature and was re-elected in 1898. Again he was succeeded by his brother Ben. After his defeat for Governor he came to Chicago to join the law firm of Kraus and Holdem and he established his home here.

In 1915, Samuel Alschuler was appointed by President Woodrow Wilson a Judge of the United States Circuit Court of Appeals in the seventh district. This district comprises the States of Illinois, Wisconsin and Indiana. Two years later additional honors were conferred on him; he was named Administrator for the packing industry. Among the many duties this office involved was the arbitration of all wage disputes and supervision of labor conditions. These were in addition to his judicial duties and became an extremely ponderous load for one man to carry, but as the additional task was a war measure, Judge Alschuler shouldered his burden without complaint and assumed the obligation to serve his country. The handling and adjusting of labor problems is at best a thankless task, because it is impossible to please both sides in such a controversy. Judge Alschuler's even temper, his fairness and passion for social justice, his penetrating mind gained him the respect of all persons with whom he had occasion to deal in his capacity as arbiter during the four years he served in that position.

In 1922, President Harding appointed him a member of the Federal Coal Commission. His plea that his judicial duties did not allow him the time that the new office required went unheeded. The President insisted that because of the importance of the Commission he must have a man of Judge Alschuler's type. He finally accepted, but resigned four months later, after his marriage to Miss Ella Kahn, a capable social worker and a brilliant leader in women's club activities.

It is refreshing to hear this great man and renowned Judge speak of the three women who constitute his entire universe. Caroline, his ninety-two year old mother, is the central figure in his life. Every Sunday, for the past thirty years, he has travelled to Aurora to pay homage to the mother whom he adores. It is amazing to see this man, who knows every phase of life and whose experience as

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a lawyer and as a judge should have robbed him of all sentiment, become a child again when he talks of his mother. Clara, his sister, inspires him with love and admiration for the sacrifices she laid on the altar of filial love. She has allowed the destiny that belongs to womanhood to pass her by that she might give all of her time to the care of her mother. When he speaks of his wife he is too modest to express his deep love for her. All he says is: "She has filled my life with joy and happiness," but his eyes give expression to a love sonnet.

III

LAND OF OPPORTUNITY

ON THE occasion of Joseph Sabath's inauguration as Judge of the Municipal Court of Chicago, in 1910, Judge Julian W. Mack delivered the oration in a crowded courtroom, in the presence of the many relatives and friends of the new Judge. He chose for his subject "The Land of Opportunity." No subject could have been more appropriate to the occasion. The life story of the two Sabath brothers, Congressman Adolph J. and Judge Joseph, although romantic in character, is not unusual in this country, where such meteoric careers are so numerous that they no longer astonish one. Congressman Adolph J. Sabath rose in traditional manner from poverty and obscurity to a position in the public eye where for more than a quarter of a century he has rendered service particularly to the foreign-born.

In the early eighties of the past century, there lived in a village in Bohemia Joachim and Barbara Sabath, with their six sons and five daughters, the oldest of whom was seventeen years old. Very often there was not enough food to satisfy the eleven hungry little mouths. The oldest son of the family was bright and intelligent. He realized the great hardship his father and mother had to bear and he resolved to go out into the world and earn enough money to lighten their burden. He went to a large city in Bohemia, but the opportunity he sought was not there. He returned to his father's home, but later in the same year the seventeen year old Adolph,

together with his younger brother Jacob, left the land of his birth to come to Chicago. He wasted no time, but tried his hand at all sorts of odd jobs in an effort to eke out a livelihood. He finally got a job selling shoes on Halsted street near 18th street. He worked diligently, lived economically and saved enough money after a year to send for a sister and his brother Joseph. In 1886 he was able to send for his brothers Morris and Gus, and in '88 his father, mother and the rest of the family came to America.

Although a mere youth, Adolph, instead of waiting for opportunity to knock at his door, created opportunity for himself. While working arduously during the daytime he spent his evenings in hard study, at first to acquire the knowledge of the English language and next to master the intricacies of the principles of jurisprudence. In 1891, Adolph J. Sabath was admitted to the bar and less than three years later Governor Altgeld appointed him a justice of the peace. In 1897, when Carter H. Harrison Jr. was elected Mayor of Chicago, he appointed Adolph J. Sabath a police magistrate and assigned him to the Maxwell street police court. In the four years that followed, the entire personell of that judicial tribunal was exclusively Jewish: Adolph J. Sabath was Judge, Emanuel Abrahams clerk, Morris Lawrence bailiff and I was the city prosecutor. The situation was an interesting one and strangely reminiscent of a tribunal in ancient Palestine. Under the circumstance many strange dramas were enacted in that court. On one occasion, a Jewish woman was arrested, charged with a serious crime; she engaged a Jewish lawyer to defend her. He called for a jury trial and the case was continued, as was customary in such trials, to the following Saturday morning. Many of the people in the neighborhood, mostly Jews, were in the habit of congregating in the courtroom on Saturdays, to listen to the proceedings. The bailiff selected a jury from among the spectators; the required number was accepted and they were all Jews. The defendant was found guilty and was sentenced to serve six months in the House of Correction. A few days later an application was made on her behalf to the Mayor for a pardon. After a careful examination of the records, the Mayor exclaimed: "The defendant, her attorney, the

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entire personnel of the court and every member of the jury are all Jews, but you come to me, a Gentile, to ask me to interfere with the verdict. I refuse to act the Shabbath Goy, let the verdict stand!"

In 1904, Adolph J. Sabath was nominated for Recorder of Deeds of Cook County, by the Democratic party. Abel Davis, who returned from the Spanish-American War with the rank of First Lieutenant, was nominated for the same office by the Republicans. Regardless of the outcome of the election, Cook County was destined to have a Jew for Recorder. The Jewish voters, freed from the dilemma of having to choose between a Jewish and non-Jewish candidate, cast their support in favor of the nominee of the Republican party, which seems to have been the political faith of most of the Jewish immigrants in those days, and Sabath was defeated.

Two years later, when the Justice of the Peace System of Chicago was abolished and the Municipal Court established in its stead by an act of the legislature, Sabath was nominated by the city convention for one of the Judges of the new court. A few days later his congressional district nominated him for Congress. He could not run for both offices, and had to choose between the two. The congressional district was nominally democratic and the chances of being elected were greatly in his favor, while the outcome of a city election at that period was extremely uncertain. He decided, after due consideration, to decline the judicial nomination and seek congressional honors. He was not only elected, but re-elected again and again and is now completing his twelfth term. Nominally he represents only the fifth district of Illinois, but actually he is the Congressman for all the foreign-born elements in the United States and has been particularly zealous in working for the interests of the people of his own race. Because of his sincerity and ability he has gained recognition as a specialist in certain legislative measures. He is expert in all kinds of legislation pertaining to immigration, an avowed enemy of the eighteenth amendment and a champion of the rights of the common people.

Adolph J. Sabath is also a leader in local democratic politics and for many years has occupied the position of Chairman of the Cook

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County Central Committee. His support enabled many Jews to achieve high political honors.

Joseph Sabath, a younger brother of the Congressman, was born in 1870, and came to the United States at the age of fifteen. In order to help his brother Adolph care for the other members of the family, he had to deny himself the fulfillment of his chief ambition, to attend school in this country. Thus he, too, like Adolph, burned the midnight oil and industriously studied at night after a day of toil. In '95 he entered the Chicago College of Law, a branch of Lake Forest University, and in the spring of '97 was admitted to the bar. He immediately set out to pursue the practice of the legal profession. Possessed of an exceptional facility for cultivating friendships, he found the road not too hard and proved a success from the very beginning.

In the fall of 1910, when both parties selected candidates for the Municipal Court to be placed on the primary ballots, Joseph Sabath filed an independent petition and was nominated. At the election that followed, he was among the very few Democrats that were elected. With a few exceptions the entire Democratic ticket was defeated. Shortly before his six year term expired, one of the judges recently elected to the Superior Court died. The Governor had the power to appoint a successor to fill the vacancy until the next regular county election; Governor Edward F. Dunne appointed Joseph Sabath to fill the short term. At the next regular election, which was in the fall of the same year, Judge Sabath was elected Judge of the Superior Court to succeed himself. He was reelected in 1922—and again in '28—each time with overwhelming majorities. During his fourteen years in the Superior Court he has heard mostly matrimonial difficulties in the divorce court. His humanitarianism, his knowledge of human nature and his faith in the preservation of the unity of the family have made him the foremost jurist in that branch of jurisprudence which touches the very foundation of our social structure. He has often been considered as proper timber for the position of Mayor of Chicago.

Joachim Sabath did not live long enough to see the glory of his two sons; he died shortly after he came to the land of opportunity;

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but Barbara, their mother, lived to an old age and rejoiced with her children in their success.

IV

THE INFLUENCE OF FRATERNAL ORGANIZATIONS

LEON ZOLOTKOFF was not alone in realizing the powerful influence the Lodges were exercising over the masses. Nor was he the only one to apply this influence to a higher and nobler purpose; to utilize its power to carry on propaganda for Jewish Nationalism. An organization of a different type and with tendencies opposed to Zionism—the Jewish Socialist movement of America—was equally alert to the psychology of the masses and sought a medium through which to interest the Jewish working class in the principles of Socialism. After considerable study its leaders decided to adopt the same instrument for its purpose. While Leon Zolotkoff was working out his plans for the Order Knights of Zion, the Socialists of New York were busily engaged in organizing the “Arbeiter Ring” (Workmen’s Circle).

The Arbeiter Ring had all the elements of the fraternal lodge. It went much further than the Order Knights of Zion. The latter imitated the fraternal lodge in form only, but in substance it was merely a means for disseminating propaganda; while the former was genuinely fraternal both in form and in substance. It embraced the ceremony and allowed all the material benefits which such Orders gave to their members, such as sick benefits, unemployment benefits and life insurance. It has branches all over the United States. It first reached Chicago in 1903, when branch number 32 was founded here.

The “Lassalle Political and Educational Club” was not only the foundation of the Jewish Social-Democratic Party, of Chicago, but also of the Arbeiter Ring. In its last endeavor the Lassalle Club legislated itself out of existence and became part of the Arbeiter Ring. Since the first day of September, 1903, thirty-one additional branches and eight women’s auxiliaries were started in the Chicago district, with a total membership of forty-three hundred. The large,

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imposing building on the corner of Ogden and Kedzie avenues, once known as "The Douglas Park Auditorium," is now the property of the Chicago branches of the "Arbeiter Ring" and is known as the "Labor Lyceum." It is used exclusively by the members and their families for meeting purposes, and as a cultural and educational center. Early every fall an executive committee, composed of representative members of all the branches and auxiliaries, works out a program of lectures and other intellectual entertainments for the fall and winter season. The Chicago branches maintain four schools with an average daily attendance of three hundred pupils in the higher grades, and five junior schools. The studies are carried on in Yiddish and particular emphasis is laid on Yiddish literature. The Circle sponsors an adult choral society of one hundred male voices, and a larger choir of children's voices, all under the direction of a trained paid instructor. The Chicago branches also maintain a summer camp in South Haven, Michigan, which accommodates one hundred and fifty children and one hundred adults. Three teachers, a singing instructor and a life guard are in constant attendance during the summer season.

In September, 1928, all the radical and progressive organizations united to celebrate the twenty-fifth anniversary of the founding of branch number 32. It was one of the most auspicious events in the history of the Jewish labor movement in Chicago. In celebration of the event, a neatly composed booklet outlining the history of the "Arbeiter Ring" in Chicago was prepared. In it the ablest journalists of the socialist press relate the history of its beginning in a manner free from egotism and ostentation—a refreshing deviation from the method of leaders in other movements.

V

THE WEAVING OF A DREAM

BERNARD HORWICH was the President of the Order Knights of Zion, but Leon Zolotkoff was the Secretary of State. He possessed two qualities indispensable for great statesmanship, an imagination to visualize the fulfillment of his ideals and a keenly analytical mind.

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Next in rank was Harris Horwich, who though endowed with considerable ability, was temperamentally not of the clay from which statesmen are molded. He was excitable and without patience for those who differed from him. Bernard Horwich had two younger men in his cabinet devoted to the cause of Zionism, but still too young to have given evidence of the parts they were to play in the Jewish community. These men were Nathan Kaplan and Max Shulman.

Nathan D. Kaplan was born in the city of Mariampole, in the province of Suwalk. He descends from a long line of Talmudic and rabbinical scholars famed throughout many provinces in Russia and Palestine for their great learning and piety. Nathan was still a child of tender age when he was brought by his parents to America. The family settled in Indianapolis, Indiana, where they remained but a short time and then came to Chicago. Here Nathan attended grammar and high school and then entered the law school of the Lake Forest University, where he obtained the degree of LL. B. He was admitted to the bar and has been practicing law since 1901.

During the years that Nathan Kaplan was preparing himself for his career he did not neglect the finer things in life. He was an ardent reader of all worth-while literature and he cultivated an artistic and discriminating taste. Nor did he neglect the language and ideals of his forefathers. He studied Hebrew under private tutors. His father, though in moderate circumstances, was, true to Jewish tradition, ready to make sacrifices for the education of his children.

Nathan D. Kaplan is devoutly orthodox and a devoted Zionist. Just as he differs in his Zionism from most American Zionist, so does he differ from most Orthodox Jews in his conception of Orthodox Judaism. He is extremely broadminded and never attempts to impose his own views on others. Among his closest friends are agnostics and free thinkers. He is intensely American and yet it is not strange that he is one of the pioneers who has gone to live in Palestine.

Nathan Kaplan was never converted to Jewish nationalism. He

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imbibed Zionism with the milk from his mother's breast; many of her ancestors had gone to Palestine generations ago, some to live there and some to die. As a youth of seventeen, he was among the first to rally to the flag of white and blue with the shield of David in the center; and before he reached the age of maturity he served in the capacity of Grand Secretary of the Order Knights of Zion, a position which he occupied for many years, only to be succeeded by his brother and law associate, Jacob Kaplan.

To Nathan Kaplan, Zionism meant much more than a philanthropic movement to build a home of refuge for the persecuted Jews of Eastern Europe; it meant more than the mere restoration of his people to their historic homeland, more than securing a place where Jews might worship their God and practice their religion. All of these played an important part in his program, but he was mainly inspired by an all-embracing and all-consuming "Jewish Culture." It is for that reason that we find him one of the first and foremost to sponsor the Bezalel School of Arts and Crafts in Palestine. He, more than any other person, was responsible for bringing the first Bezalel exhibit to America and to Chicago; and together with the exhibit, perhaps the greatest of all dreamers, Professor BORIS SCHATZ.

Kaplan's scheme of Jewish culture was not confined to Palestine. Though he had not read Ahad H'am, he too, believed in a spiritual freedom in the diaspora, and in a Jewish culture every place where Jews abide. Watching the almost abnormal growth of the Jewish community in Chicago, he saw the pressing need for an institution to supply culture, education, physical training and moral guidance, an institution based on a strong foundation of Jewish traditions and Jewish ideals.

When the K'dimoh Gate and the Clara de Hirsch Gate, of the Order Knights of Zion, commenced a course of cultural activities, with Jewish history as a background and a Jewish homeland as their goal, the hopes of Nathan Kaplan began to rise. Like all great dreamers, his vision went far beyond any possibility of realization; at least such was the opinion expressed by some of the chroniclers of that period. He became the champion for a Hebrew Institute,

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to be the creation of the people, for their own use and to be maintained by them. In this part of his dream he overstepped the boundaries of possibility and his vision went too far. He was too young and inexperienced to realize that the comparative few who shared his views and were caught by the same desire to spread Jewish culture, did not possess the means either to build or to maintain such an institution. Those who had the means were little interested in Jewish or any other culture.

An organization of workers for the Institute took form and was composed of the leading members of the two Zionist gates heretofore named. The charter issued by the Secretary of State on November 12th, 1903, on the application of Nathan D. Kaplan, bears the following names: Ben D. Berman, Adolph Braude, Jacob Cohen, R. L. Cohen, Wolf Cohen, Charles Ginsburg, Max Ginsburg, Samuel Ginsburg, J. Goldstein, Robert L. Halperin, Harry Israelstam, Nathan D. Kaplan, H. L. Meites, Harry Morris, Louis Morris, L. Philipson, B. L. Platt, J. Salk, Max Shulman, B. L. Sloan, I. Sloan, M. C. Sloan, Nathan Sloan and Philip Yawschitz. Dr. Robert L. Halperin was elected president, Adolph Braude, secretary, and Philip M. Yawschitz, treasurer.

In April, 1904, a constitution was prepared and adopted by a Board of Directors, consisting of Charles D. Golden, D. P. Pollack, A. Kaplan, Rabbi A. R. Levy and Rabbi Tobias Schanfarber.

The disheartening work of planning without encouragement or support from those upon whom he had centered his hopes, caused Nathan Kaplan bitter disappointment, but he was not defeated. He directed his attention to different quarters, and sought salvation from other sources. Without waiting for divine intervention, he set about accomplishing something practicable. Doctor Emil G. Hirsch, who was always a champion of the cause of culture, became at the outset a partisan to the idea of a Hebrew Institute. He volunteered to deliver a series of lectures for the benefit of a Hebrew Institute. He was always eager to lecture to an audience of West Side Jews. The course would perform a two-fold purpose, if successful; it would convince the people of the need of such an institu-

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tion, and it would be a source of revenue. The subject chosen by Rabbi Hirsch was "Jewish History and the Ethics of Judaism."

The West Side Auditorium was engaged and the series began. A large crowd greeted Doctor Hirsch on the first Sunday afternoon when he presented the introduction to the series and the large, enthusiastic gathering convinced him more strongly than ever of the necessity for a Hebrew Institute. But Dr. Hirsch became ill after the first lecture and was prevented from continuing the course. He was substituted for at various times by Dr. A. B. Yudelson, Rabbi Tobias Schanfarber, Rabbi Joseph Stolz, Rabbi A. R. Levy, Alice Henry, of Australia; Dr. E. A. Fischkin and Leon Zolotkoff. Through the individual efforts of Nathan D. Kaplan, new forces were gradually attracted to the idea, forces that wielded certain influence in various walks of life: Dr. E. A. Fischkin, eminent physician and son-in-law of Doctor Bernard Felsenthal; Herman L. Reiwitch, night editor of the Record-Herald; Victor Polachek, night editor of the Chicago Examiner; I. K. Friedman, editorial writer for the Chicago Daily News and author of several important novels.

Many young women became active and sought ways and means to make the Institute a reality: Mrs. Isadore Natkin, Mrs. Louis Degan, Mrs. Robert Halperin, Miss Bertha Jerusalemsky, who is now Mrs. Harry Berkman; Mrs. Johannah Loeb, Mrs. Joseph Fish, who is now Mrs. Charles King Corsant; Mrs. Edwin Romberg, Miss Bertha Loeb and the late Mrs. Rose L. Newberger became identified with the cause from the very start. With these people, representing wealth, influence and education, the idea began to lose the vagueness of a dream and to assume the definite outlines of reality.

Dr. R. L. Halperin was succeeded as president by Herman L. Reiwitch, under whose reign great strides were made towards accomplishment. Reiwitch was succeeded by Doctor E. A. Fischkin, a Russian by birth, and a German by education, thus eminently fit to preside over the building of an institution that was rapidly tending to bridge the gap of the Chicago river that divided the two classes of Jews: the South Side and the West Side, the Russian

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and the German, The Reform and the Orthodox Jews. During his term of office, the Board of Directors leased a three-story building at 1124 Blue Island avenue. Harry A. Lipsky was appointed superintendent, and the Chicago Hebrew Institute began to function.

VI

THE BURDEN OF DISTRIBUTING GREAT WEALTH

THERE are but few men burdened with the task of disposing of immense wealth. In our modern social and industrial life there are many who are "oppressed" with the possession of wealth, but in most instances their distress lies in the problem of how to increase it. Its distribution and disposition, if considered at all, they usually leave to the discretion of the directors of a bank or a trust company.

The heart of the legendary "Dame Fortune" is of a cold, hard substance, impenetrable and devoid of feeling. In return for her gifts she exacts the most precious things in life, human compassion, sympathy and the capacity for emotion. Dame Fortune was unable to accomplish her devilish tricks in the case of Julius Rosenwald. She lavished her riches on him in reckless abandon but was powerless to take from him that which he inherited from Samuel, his father, and Augusta, his mother: his tender concern for a suffering humanity. Thus, the extreme wealth which fortune heaped upon him wrought no changes in the soul of Julius Rosenwald, but gave him, instead, wider opportunities to spread his bounties and ease the great "Welt Schmerz," wherever possible.

In an elaborate statement made by Rosenwald to the well known publicist, Elias Tobenkin, and published in the Saturday Evening Post of January 5th, 1929, he is quoted as saying: "Wealth—great wealth I mean—came to me late in life. I have never known poverty. My childhood experiences were those of the average boy in a small American community. I sold papers on the streets of Springfield, Illinois, my birthplace, and I ran errands. . . . It was not till I reached my early forties, however, that fortune smiled upon me in a big way, and no one was more surprised at my sudden

landing in the midst of America's multi-millionaire class than I was myself." The style and manner of speech express the simple unassuming spirit of the man and leave no doubt that the score of years which passed since he first found himself confronted with the problem of how to dispose of so many millions, effected no change in Julius Rosenwald, the man and the Jew.

In the past quarter of a century, Julius Rosenwald has distributed millions of dollars for innumerable causes. I have before me a record of figures that daze and bewilder the mind, strings of mute, unimaginative numerals which try vainly to convey their importance; figures of money spent on education, culture, art and science; cold figures which are but generic symbols for food for the hungry, health for the sick, homes for the homeless, protection and care for orphans and shelter for the old and feeble, at home and abroad, for Jews and Gentiles, black and white alike. Our admiration for such generosity does not stop with Rosenwald, the philanthropist, but extends to Rosenwald the pathfinder, the trail blazer! He was among the first to introduce the idea of giving during his life time, and not keeping humanity waiting for the opening of the "Last Will and Testament," to find bequests for philanthropic purposes. He devised a plan whereby the trustees of the "Rosenwald Fund" must exhaust all moneys of the Fund not later than twenty-five years after his death, to prevent the accumulation of large sums that might last eternally. To give a better understanding of his reasons for this innovation in philanthropy, I quote again from the interview by Mr. Tobenkin: "The generation which has contributed to the making of a millionaire should be the one to benefit by his generosity. Contemporary needs are the only needs of which we can be certain, and it is these needs we must serve. They are too plain and too urgent to permit us with good conscience to overlook them, or even slight them and to attempt to provide for the unknowable problems of the future."

Not all men think alike nor feel alike. It is not strange that one often hears criticism on the manner in which Rosenwald distributes his wealth. "If I had his money I would make better use of it," says one. Another says: "Rosenwald is narrowminded, he has his

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own few pet hobbies and refuses to interest himself in anything else." I have heard condemnations which were even more disparaging: "Rosenwald is a detriment to Chicago Jewry. He has the reputation of contributing to everything worth while, so that any cause overlooked by him is regarded by a certain class of people as unworthy and receives no support." It is obvious that in the latter case the fault lies not with Julius Rosenwald but with the wealthy Chicago Jews who refuse to contribute to a cause on the mere pretense that since Rosenwald manifests no interest therein, therefore, it must be unworthy. It shows not only a lack of originality on their part, but of sincerity as well.

Mr. Rosenwald has been severely criticised for not identifying himself with the Zionist movement. There was a time when Rosenwald was quite friendly to the cause of Zionism. I recall a meeting on a Sunday afternoon, about seventeen years ago, held in the Chicago Hebrew Institute. The principal speaker was Aaron Aronson, from Palestine. He was the guest of the Rosenwalds and was accompanied by them to the meeting. When Nathan D. Kaplan suggested that the audience select a chairman for the meeting Mr. Rosenwald was the unanimous choice. When he finally agreed to accept the honor, he was introduced by Mr. Kaplan as the "not yet Zionist." Mr. Rosenwald resented the remark and replied vehemently, "I do not know what constitutes a Zionist. I am contributing to every worthy institution in Palestine. What else is needed to make me a Zionist?"

To obtain a more comprehensive view of his advanced ideas in philanthropy—or as he prefers to call it, "Social Welfare,"—I shall quote from a letter Mr. Rosenwald addressed to the Trustees of the "Rosenwald Fund." The letter bears the date of April 30, 1928, and reads in part as follows: ". . . I am not in sympathy with this policy of perpetuating endowments and believe that more good can be accomplished by expending funds as trustees find opportunities for constructive work than by storing large sums of money for long periods of time. By adopting the policy of using the Fund within this generation, we may avoid those tendencies towards a Bureaucracy and a formal or perfunctory attitude toward

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the work which almost inevitably develops in organizations which prolong their existence indefinitely. Coming generations can be relied upon to provide their own needs as they arise."

Mr. Rosenwald's first appearance as a philanthropist was in 1908, when he answered to the demands of the young people of the West Side who, under the leadership of Nathan D. Kaplan, clamored for an educational and social center. Julius Rosenwald came forward with a sum of five thousand dollars as a gift towards the building fund and he advanced a loan of seventy-five thousand dollars, without interest, conditional, however, on the raising of an additional sum of forty thousand dollars by subscription. The aggregate amount of one hundred and twenty thousand dollars made possible the purchase of a tract of land, together with the buildings on it, from the Sacred Heart Convent, on Taylor street between Sibley and Lytle streets, and the long cherished dream of so many was realized at last. His next substantial gift was to the University of Chicago, on his fiftieth birthday.

VII

ANALYSIS OF A SOUL

ONE who has a deeper insight into the workings of Mr. Rosenwald's philanthropies or Social Welfare is impressed with the fact that there is nothing erratic or hysterical in his methods. He has developed a systematic philosophy consistent with his genius, that makes him the outstanding figure in the world of commerce and industry. He is directed by a deep sympathetic heart, which is the power that dominates his actions. He will tell you without hesitation, that he has no favorites among the many institutions in which he is interested. He delights in those that show good results and therefore probably gains the greatest amount of satisfaction from the rural schools for Negro children. In 1929, there were 4,729 modern schools, shops and teachers' homes benefited by the Rosenwald Fund. These buildings are situated in 818 counties of fourteen southern states. 566,730 pupils, all colored, are instructed by 12,594 teachers. These children, who would have been brought up in

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ignorance, a menace to society and a detriment unto themselves, are now being prepared and instructed to become useful members of society and loyal citizens of their country.

If one ventured to question Mr. Rosenwald, as to what caused him to take so profound an interest in the Negro race, he will probably surprise his interrogator with his answer, but it comes straight and honest, and its soundness and logic remove all doubts. He would answer that because he himself was the son of a persecuted and despised race, he took up the cause of another despised and persecuted race.

Shortly before his death I had occasion to hear Mr. Rosenwald expound some of his theories on "Social Welfare." I made so bold as to observe: "It seems to me that all your philanthropies and your philosophy of social welfare are motivated by your Jewish soul." A gentle smile played around his lips, as he replied: "That may be so, but you know it is difficult to analyze a soul." Whether a soul can be analyzed or not is still open to question, but I believe I was privileged to behold the inner soul of Julius Rosenwald.

Even confining myself as I do, to the cultural and educational philanthropies of Julius Rosenwald, the field is so enormous and the amounts so vast that they confound me. I am not only overwhelmed by the size of the figures, but also by the ingeniousness of the schemes, the magnitude of the enterprises and the minute details in which they are all worked out. They prove Rosenwald not only the mastermind of finance, but also a genius in working out colossal schemes to embrace every problem in its entirety and then reducing them to the minutest details.

"But what has he done for Jewish Culture?" asks the scoffer. To analyze culture is as difficult as to analyze a soul. If we consider Jewish Culture in its broader sense, including the moral, physical, spiritual, religious and scientific aspects of the people, Rosenwald's contribution is beyond estimation. He contributed to and helps maintain almost every temple, social center and Hebrew school during the past quarter of a century. The Jewish People's Institute (the erstwhile Hebrew Institute) would not have come into being without his aid and it would never have spread out to include so

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many endeavors nor embraced so many different activities if not for his support. His offer is even now pending with the Board of Jewish Education to build more Talmud Torahs, as soon as the Board will find need for them.

During the World War he manifested his devotion to Jewish culture by supporting the Bezalel School of Arts and Crafts, in Jerusalem.

We must also bear in mind that his contribution to general culture both here and abroad benefits the Jews as well. For example, the large gifts he gave to the University of Chicago contribute indirectly to Jewish culture. For they not only reach the Jewish students who constitute an integral part of the University, and who in proportion have a larger representation than any other ethnic group, but they enable the institution to reach out into wider fields of scientific research. Through the recent descent into the practical study of Anthropology (to name only one branch benefited by these gifts) the scientific world has been greatly enriched, and the Jews in particular have gained considerably from these excavations in Palestine, Syria, Egypt, etc.

In connection with the University of Chicago, two interesting episodes were related to me by an intimate friend of Mr. Rosenwald's, and demonstrated the modesty of the man. As a trustee of the university he was aware that a new dormitory was needed. He expressed his willingness to contribute one-half of the costs of the construction. His colleagues on the Board feared that he might, in the characteristic manner of his people, build something ostentatious and elaborate. They were greatly surprised when Rosenwald submitted the plans for a dormitory he had in mind: it was to give every comfort to the residents, with plenty of air and sunlight, but was bare of all ornamentation. It was to be rented to the students at cost, plus a return of five percent interest on the total amount of investment, to be used for the benefit of the University.

The second episode is even more striking. A certain individual approached the University officials with the proposition that he would give the sum of two hundred and fifty thousand dollars for the erection of a building on the campus, provided that it would

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bear his name. The University was in need of such a building, the cost would amount to one million dollars, one-half of which could be borne by the treasury of the University. The individual could spare no more than the amount originally offered and the matter hung in abeyance. When informed of the impasse to which the prospective donor and the Board of Trustees had come, Mr. Rosenwald quietly saved the situation by subscribing the necessary quarter of a million and the building is credited to the generosity of the man who desired to perpetuate his name in stone on the portals of an institution of learning.

VIII

THE BLENDING OF TWO CULTURES

IN 1903, Julian W. Mack was elected Judge of the Circuit Court of Cook county. He came to Chicago in 1890, at the time when Chicago was attracting world-wide attention—not because of its gangsters and criminals, but because it was looked upon as the Klondike of the world; the city of great possibilities and opportunities, the city chosen to serve as host to the World's Columbian Exposition.

In his early twenties, Mack came here with a degree of LL. B. awarded him by Harvard College, as well as the Parker Fellowship, which enabled him to continue his studies at the Universities of Berlin and Leipzig, Germany. He is said to have been one of the most brilliant students Harvard ever produced.

He arrived in Chicago unheralded; no flourishing of trumpets announced his arrival. In fact, the city was not even mildly stirred by the contemplation of the young man's selection of it as a home. Chicago was unaware that young Mack chose it because he saw in the rapidly growing city a wide field for the service he had to offer. With urban indifferences it ignored the as yet unproven idealist who sought a larger scope for the talents and ability which he brought to offer to its people, and especially those of his own race. But he was not slow in forcing Chicago to notice him. The same year he came here he was admitted to the Illinois bar. Two years

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later, as secretary of the Jewish Charities, he was diligently working out a plan of reorganization to improve the system of collecting and distributing funds for the indigent immigrants. In '95 he was appointed professor of law on the faculty of Northwestern University and remained with that institution for seven years, after which he left to become associated with the University of Chicago.

When Julian W. Mack came to Chicago, the two Jewish communities—the Orthodox community on the west and northwest sides, and the Reform element on the South side—had no point of contact except in the giving and receiving of charity. The South side Jews were the givers and the West side Jews the receivers. A common Jewish Culture was still unknown. The Reform Jews had culture, it is true, but it was not a Jewish culture; the Orthodox Jews, on the other hand, had an abundance of Jewishness but little culture. There was something in the psychology of Mack, perhaps an intellectual curiosity, which urged him to acquaint himself with the life of the Russian Jew. Like Louis D. Brandeis, who later became his intimate friend, he sought an inner beauty in the unattractive, emotional, long-bearded Jew, still bewildered in his new environment. When he did succeed in penetrating the soul and found all the rich intensity of color, and the latent capacity for real greatness, he set to work to homogenize the two groups. He, like many before him, reached the conclusion:

“Den wo das Streng mit dem Zarten,
Wo Starkes sich und Mildes paarten,
Da giebt einen guten Klang.”

He hoped to blend the dissonant chords of a passionate pathos with the rhythmic tonality of a reasoning sensibility in order to achieve a harmonious, symphonic whole. He hoped to subdue the harsh discords and emphasize the leitmotif. And as he grew to know the Russian Jew more intimately, the more anxious he was to effect the glorious masterpiece.

I remember a Saturday morning, during his first term as Judge. I accompanied Judge Mack to the Anshe K'nesseth Israel Synagogue. It was extremely interesting to watch the reactions of the

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man of culture who, perhaps for the first time in his life, attended prayers in an Orthodox house of worship. I discerned something of the mystic in him. In those days he knew less Hebrew than he knows now but he was carried away by the Hebrew prayers. I watched this man who had listened enraptured to operas and symphonies performed in this country and Europe by the world's greatest artists, and saw him completely spellbound by the chanting of the Chazan, whose music lacked every essential of harmony as we understand it.

The services lasted until about noon and afterwards the two of us went to the home of Mr. Sodwoysky (one of the members of the Synagogue), to join him for "Kiddush." The Judge sat in amazement, awed not only by the abundance of fragrant wines and the platters heaped high with "Gefilte Fish," although as a connoisseur of good food he could appreciate these, but he marvelled at the spiritual enjoyment these people could derive from the practice of the religion of their forefathers. He basked in the spirit of contentment and peace which shone from every countenance and pervaded every corner of the house.

On our way back downtown he sat in silent reflection for awhile; then suddenly he turned to me and asked: "Is there the same spirit of rest, quietude, and perfect happiness in every Orthodox home on the Sabbath Day?"

Under our American system of government, where politics is a factor in every public department, there are two kinds of judges. One is the political type who has been awarded the judgeship in return for services to his party. A judge of that sort usually remains the politician even under his judicial robes. The other type is a rare one. It sometimes happens that a wave of reform sweeps a community which, grown tired of its political judges, decides to elect men of high caliber and proven ability in the legal profession. Julian W. Mack belongs to the latter occasional group of judges. He knows nothing about politics and has never been the tool of any party. He was swept into a judicial position by a general clamor on the part of the public for honest, capable, incorruptible judges.

Although a brilliant jurist who, without any great effort could

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have made a reputation for himself in any branch of jurisprudence, Judge Mack cared little for personal aggrandizement and sought instead merely a place where the combined power of a clear brain, a sympathetic heart and a sincere purpose could be of greatest service. The Juvenile Court had been in existence for several years prior to this time, but instead of fulfilling the purpose for which it was created, namely, to deter boys and girls of tender age from criminal and immoral pursuits, it became the battleground for religious zealots who were interested only in saving souls; each denomination was fighting to gain possession of every wayward child that was brought into court, for its own narrow reasons. Judges were assigned to that important tribunal not because of their fitness to deal with the child problem but because of their lack of capability in any other branch. The humanitarians who sponsored the establishment of a Juvenile Court were greatly disappointed when they saw to what abuse it was being subjected. At his own request, Judge Mack was assigned to the Juvenile branch where for many years he counseled and corrected young offenders. His first efforts were to free the court from the sinister influences of creed and dogma. This was no easy task for it involved a struggle against the clergy of almost all denominations, an opposition powerful enough to be almost invincible. However, he succeeded at last in divorcing the court from religious bigotry and the first move in the process of juvenile reform was won. Through his influence, the Juvenile Act was amended and some of its outstanding defects were eliminated.

Six years later when his term expired and he was named a candidate for re-election, those elements which he ousted in his endeavor to elevate the standard of the Juvenile Court, and others which he had attacked in his uncompromising distribution of justice combined together in an attempt to defeat him. His antagonists put up a strong fight, but for the second time Judge Mack emerged the victor. He began his second term by continuing the reforms he inaugurated in the first and today much of the high moral status of the Juvenile Court is credited to Judge Mack's efforts. However,

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he did not complete the second term, for a year later the United States Congress enacted the Interstate-Commerce Law and created the Commerce Court. President Taft appointed Judge Mack a member of that court, despite the fact that the latter was a Democrat and not a member of the party then in power.

The new appointment obliged Judge Mack to leave Chicago and hold Court in various parts of the country. At a later session of Congress the Interstate Commerce Court was abolished, but its judges were retained as judges of the United States Circuit Court of Appeals, without definite districts assigned to them. Judge Mack went to live in New York, but Chicago remained his legal residence.

In the forty years in which Judge Mack was a resident of Chicago he occupied himself with activities for the welfare of his fellow men and fellow Jews. Culture and philanthropy were his two ruling passions. He was one of the founders of the Jewish Book and Play Club. He was the intermediary between the embryonic Chicago Hebrew Institute and Mr. Julius Rosenwald, in the negotiations which convinced the latter of the necessity for building that institution.

His understanding of his people, his sympathies for their sufferings and his susceptibility to the idealistic appeal of Zionism made him a ready disciple to the cause of which he inevitably became one of the leaders. From the very first he cast his lot with the Brandeis faction. For several years he was president of the Zionist Organization of America. He surrendered the office at the Cleveland Convention in 1921, when the break came between Doctor Ch. Weizman and Louis D. Brandeis, Justice of the Supreme Court of the United States.

At a subsequent Zionist Convention in Cleveland, a treaty of peace was entered into by the two opposing factions and the Mack-Brandeis Group again gained control of the Zionist Organization of America. In Judge Julian W. Mack, the East and the West are combined in perfect harmony. In him are blended the American man of letters and the educated Jew; he embodies Hellenism and Hebraism.

BROTHERS IN SORROW

THERE was a time when Kishinef was a Paradise for Russian Jews. Of the one hundred and fifty thousand population of the city, forty thousand were Jews. The fertility of the soil, the climatic conditions and nature's bounty favored all the children of men, irrespective of creed or race. Jews and Gentiles lived side by side in friendship and peace. Periodic efforts were made to provoke riots and plant the seeds of hatred for the Jews in the hearts of the phlegmatic and unsophisticated peasants. It was no high moral principle that restrained them from attacking their neighbors. When urged to "kill the Jews," they had always replied: "If the Government wants to kill the Jews let them use their soldiers to do the job."

Ever since the days of Adam and Eve, no Eden has existed without its serpent and the serpent came creeping into Kishinef early in the spring of 1897. It came in the disguise of a man named "Krushewan" and bared its poisonous fangs in the columns of the "Besarabetz," a newspaper which he established in the principal city of Besarabia. For six years Krushewan distilled hatred in the minds of the non-Jewish population of the city and of the Moldavian peasants for miles around the city, against the Jews. His methods were systematic; he first raised the "Jewish question" in an abstract form; then he began specific attacks, which became more and more violent, until they reached the most bloodthirsty fanaticism and madness. He was greatly encouraged and supported by the Government officials. For five years Krushewan carried on his campaign against the Jews. Every issue of the "Besarabetz" contained slanderous articles against them, representing them as blood-suckers, parasites and robbers; and he incited the Christian population to wage a pitiless war of extermination.

A "Christian Benevolent Society" was organized, from which Jews were excluded, and Krushewan and his followers were the ruling factors. The object of the society is obvious and the income

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derived from contributions made by members of the nobility and officials, some came even from Roumania.

From 1902 to 1903 Krushewan busied himself with accusations of ritual murder. Just before the Easter holidays of the year 1902, a young Christian lad was found dead in a well outside of the city. Krushewan immediately began a wild campaign against the Jews, whom he accused of having killed the youth for ritualistic purposes. It was later established that the murder was committed by a Christian who then threw the body into the well to conceal the crime. During that year several other incidents of a similar character occurred. Although the guilty persons were eventually apprehended and the Jews exonerated it was not until after the damage was done and the masses had been enraged to madness. Soon after the well incident a "mysterious" case of ritual murder was discovered in Kishinef itself.

A Christian girl, in the service of a Jewish merchant, had taken poison. In the night the merchant heard her moaning. He immediately called a physician who found the girl in serious danger. He had her moved to the nearest hospital, which happened to be a Jewish one. The physician reported the case at once to the authorities. The maid testified to the court official who came to the hospital, that she had poisoned herself and completely vindicated her master. She died in the Jewish hospital. Soon reports of ritual murder were flying through the city. When the girl was buried, a large crowd gathered at the cemetery. A government official delivered the funeral address, in which he observed that deaths of Christian girls were remarkably frequent before the Jewish Easter festival. The remark was repeated in all circles and received credence even among the high officials.

Preparations were going forward for a terrible outbreak against the Jews. During the two weeks before the Christian Easter crowds of anti-Semites gathered in the hotel "Rossia." Arms were brought and pamphlets and placecards were printed. One of these pamphlets, which were widely distributed among the people, began with the following sentence: "An ukase of the Czar to permit Christians

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to execute bloody justice on the Jews during the three holy days of Easter."

Early Sunday morning, April 19, the sun shone brightly and dried the earth that was drenched by rain the night before; it was the seventh day of the Jewish Passover. So little did they suspect any evil that the Jewish citizens put on holiday attire and went to the Synagogue. At the close of the service the "Shamossim" proclaimed that every Jew should return to his home and remain there.

Suddenly, towards noon, without any previous disturbance having occurred between Jews and Christians, a band of Christian boys, from ten to fifteen years of age, began attacking a party of Jews. The Jews fled, with the boys after them, but escaped without receiving much harm. The band scattered quickly into the main streets of Kishinef, and began to break windows in the Jewish houses and stores. Everything was at once locked up. The police dispersed the hoodlums but made no arrests.

This procedure of the police, of course, encouraged the marauders. At about three in the afternoon a crowd of men suddenly appeared in the square of the Novi Bazaar, shouting: "Death to the Jews! Strike the Jews!" In front of the Moscow tavern this crowd of several hundred divided itself into groups of about fifteen men each. From that point the plunder and destruction of Jewish houses and stores began systematically in twenty-four parts of the city at the same time. Windows were smashed, doors were torn off and the mob crowded into the houses, smashing and breaking whatever there was to be found in the way of furniture and fittings. The Jews were obliged to deliver to the spoilers their jewelry, money and everything else that was valuable. If they offered even the slightest resistance, they were beaten with cudgels, improvised from pieces of broken furniture. The scene was especially lively in the storehouses. The wares were either seized or thrown into the street and destroyed. A large following of interested spectators accompanied the marauders—officials, theological students, etc. . . . Women took articles of clothing from the robbers, donned silk mantles on the spot, or wrapped themselves in costly stuffs. The

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robbers themselves becoming intoxicated with drink, put on the ornaments which they had found and clothed themselves in plundered garments. The sport lasted the whole afternoon and part of the night.

The Chief of Police, the Vice Governor and the other authorities gave the mob no indication that they were in the least concerned with what went on. But all this was as nothing to what was to follow. These preliminary attacks ceased at about ten o'clock at night, when the rage of the exhausted bandits subsided. This lull which lasted during the night was only the calm preceding the orgies which were to come in the two days that followed.

This chronicle of the Kishinef Pogrom is from extracts taken from Dr. Isidore Singer's volume "Russia at the Bar of the American People," a collection of records and documents. "What followed," Dr. Singer writes, "can never be described by pen of man. Not only because dreadful death has closed the mouths which might have been able to speak, not because the murderers themselves will never tell, but what happened was so inhuman, so horrible, so many were the kinds of atrocities committed, so much diabolical immorality raged, that there is no language which can aptly describe even a part of the horrors and atrocities which forever have covered with shame the Russian government and its servile help-mate, the Russian Church."

Nevertheless, Dr. Singer has given us a fair conception of the ghastly tragedy.

From three o'clock Monday morning until eight o'clock that evening riotous mobs raged in the midst of ruins and rubbish which they themselves had piled up; they looted, burned, destroyed Jewish property, they tortured, outraged and killed Jews. Fanaticism, cupidity, cruelty, bestial lust and diabolical wickedness held shameful orgies in the darkness of the night and in the broad light of the day. . . .

I can go no further; it is too gruesome, too terrible even to contemplate the inhuman, cruel outrages that were committed during these two long days. When only part of the facts became known

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to the world, humanity stood aghast. Never before in the history of mankind was there a parallel to the outrages of Kishinef. Jews the world over were terrified when they received the shocking news. The voice from Kishinef unnerved them. They lost speech and were unable, for a time, to give expression to their woes. It was not until many years later that Israel Zangwill summed up in verse the tragedies of Israel in the land of the Czars:

"No laughter rings in these ruins
Save of girls to madness shamed.
Their mothers disembowelled
Lie stark 'mid children maimed.
The Shule has a great congregation
But never a psalm they drone,
Shrouded in red-striped Tallesim
Levi huddles with Kohn;
But the blood from their bodies oozing
Is the blood that is your own.

"Shot, some six to a bullet,
Lashed and trailed in the dust,
Mutilated with hatchets
In superbestial lust—
No beast can even imagine
What Christians do or condone—
Surely they bear our burden
And for our sins atone,
And if we hide our faces, then the guilt is as our own."

Indignation meetings were held in all parts of the United States and in all the large centers of Europe. The meetings in this country were attended by and participated in by leading statesmen, lawyers, clergymen, professors of universities and philanthropists. Particularly impressive were the meetings held in Baltimore, New York, Philadelphia and New Orleans.

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The Jews of Chicago were as sorrowful and grief-stricken as all the other Jews of the world, but they felt that it was no time to be demonstrative, to weep in the open, or to invite strangers to weep with them. The sorrows "were their own," and they decided to mourn over the terrible catastrophe, in the old Jewish fashion. A meeting was called of representatives of all Jewish organizations in the city. A committee was named, headed by Bernard Horwich to decide upon a day of mourning to be set aside for the Jews of the city to join in the universal lamentation. The committee became active at once and without delay worked out the details. The day was decided upon. I cannot remember what day it was and no records were kept. It was decided that on the afternoon of the "day of mourning" all business in the Jewish quarters was to be suspended and stores and factories belonging to Jews, closed. At five o'clock in the afternoon all Synagogues were to be thrown open to the public. A sub-committee composed of Leon Zolotkoff and Harris Horwich prepared a set of special prayers for the occasion. Jews of all classes joined in the ceremony. It was my duty, as secretary, to select a list of speakers in Yiddish and in English and assign them to the Synagogues.

While the preparations were being made, a general meeting was called at the Standard Club, on Michigan avenue and Twenty-third street. I recall vividly how, after I made a report in which I stressed the need for more speakers, Doctor Emil G. Hirsch rose to his feet and in his well known and unforgettable voice he exclaimed: "We will join you! We will all come to mingle our tears with your tears. We will mourn with you the deaths of the martyrs who died to sanctify the name of God. We are all brothers in sorrow! As for me, use me wherever you see fit; if needs be I'll put on my philacteries and prayer shawl; send me where you will." Abraham G. Becker offered the suggestion that an appeal signed by all the Reform Rabbis be issued to the members of the various Temples, requesting all Jews to take part in the observance of the "Day of Mourning" for the Jewish blood that was spilled in Kishinef; and that the Reform Rabbis call a mass-meeting in one of

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the Temples most accessible to everybody for the evening following the "Day of Mourning." Doctor Stolz offered his Temple, Isaiah, on Vincennes avenue and 46th place.

At noon on the "Day of Mourning" I and my assisting staff moved into the offices of the "Daily Jewish Courier," to be more centrally located among the Synagogues. About three in the afternoon I stepped out of the office and walked to the corner of Twelfth and Halsted streets. I stood looking up and down both streets as far as my eyes could see, and beheld a scene which left an indellible impression on me, one which can never fade from my mind. Even now, twenty-seven years later, I can think of nothing in my life's experience which has impressed me as deeply. All places of business along these busiest of streets in the heart of the Ghetto, were closed. It was rumored that even the few non-Jewish business houses in the neighborhood were closed out of respect to their grief-stricken neighbors. Streams of men and women, carrying prayerbooks, silently wended their way towards the Synagogues. At four-thirty, I made short visits to several Houses of Worship and found them crowded to capacity. Before some of the larger Synagogues great crowds of people were congregated, unable to gain admission. Particularly large was the overflow at the "Anshe K'nesseth Israel," (Russische Schul) where the speakers were Rabbi Emil G. Hirsch, Judge Julian W. Mack and Bernard Horwich. The latter spoke in Yiddish. He read a letter he had received from an eye-witness to the massacre. This letter which vividly depicted the horrors almost caused a panic. Men and women became hysterical and several women fainted. All faces showed deep sorrow; every eye was moist with tears and every bosom trembled with heavy sighs. I saw on either side of me men of wealth and culture who had left their downtown offices to be present, weeping and wailing with the rest of the "emotional Jews from Eastern Europe." All fractional lines, all internal strife in Jewry disappeared. There were neither Orthodox nor Reform, progressives nor conservatives, proletariat nor bourgeoisie. All were united in a common brotherhood of sorrow.

JEWISH HEROES

X

JEWISH HEROES

THE Chicago Hebrew Institute with Harry A. Lipsky as its superintendent, made great progress in its new quarters on Blue Island avenue. Although greatly in need of funds with which to carry on, it reflected the real character of the people by whom and for whom it was built. Classes in English were organized, a gymnasium was fitted out and all kinds of social activities were inaugurated. Miss Julia Felsenthal, daughter of Rabbi Felsenthal, was engaged as director of the women's activities. Several lecture courses were outlined to be conducted in Yiddish and English. Immigrants of all ages came in crowds and filled every room and department. A rather amusing incident occurred at that time, the relating of which will not have a flattering effect on our national egotism, and certainly not on mine. I was asked to deliver a series of lectures on Friday evenings. The bulletin board on the sidewalk bore an announcement of the series, the title of which was "Heroes in Jewish History." During that period Edward Prindeville and I shared law offices together. Prindeville had a client, an undertaker, O'Brien by name, whose place of business was on Twelfth street near Blue Island avenue. One day when O'Brien called to see Prindeville he noticed my name on the door and asked: "Say, Ed, is this Bregstone the guy who is going to make a speech on 'Jewish Heroes?'"

When Prindeville assured him that I was the same, he began to laugh scornfully. As a friend of mine, Prindeville rather resented the implied contempt in O'Brien's laughter and he rallied to my support. In a mildly rebuking manner he remarked: "I don't see why you are laughing. Bregstone usually knows his subject and speaks pretty well, I guess." "I'm not laughing at that," replied O'Brien. "I'm laughing about the subject, 'Jewish Heroes'. Did you ever hear of a Jewish hero?" Prindeville tried to convince him that the Jews have had many great heroes in the past and he cited King David, the Maccabees, etc. But O'Brien lost his patience and interrupted, exclaiming: "To hell with them, if you have to go that far back to look for a Jewish hero!"

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O'Brien didn't know of the great heroism displayed by the fathers and brothers who gave their lives in the bloody pogroms of Kishinef to protect their children, their sisters and wives.

XI

A NEGLECTED DUTY

THE principles of revering the aged and giving protection to children are so universal that they are no longer considered virtues, but fundamental, elementary rules of human conduct. In view of their inherent love for children, it is not a little surprising that the Jews of Chicago had no provision for their orphaned children until the spring of 1893.

For many years previous to this time Chicago Jewish orphans were sent to Cleveland, Ohio, where a large and most excellent institution was functioning under the guidance of Dr. Samuel Wolfenstein, its admirable superintendent. The Cleveland Orphan Asylum is an institution originally organized by District No. 2 of the Order B'nai B'rith and was dedicated in 1868. Years later District No. 6, of which the Chicago lodges constitute a part, co-operated with District No. 2 to support the Cleveland home. The institution offered a true home to its fatherless and motherless children and Dr. Wolfenstein endeared himself to his little charges with the love and patience of a real father. It is certainly to his credit that many of his "children" now occupy prominent positions in various walks of life and have contributed greatly to the progress of American Jewry in almost every branch of endeavor.

But notwithstanding the excellence of the orphanage, there was no denying the fact, that an arrangement which carried a child hundreds of miles away from its early environment and any living kin was certainly not a satisfactory one.

Yet not until the spring of 1893 was a thought given to the founding of an orphan home in this city. And here again the late Abraham Slimmer of Dubuque, Iowa, took the lead. With his encouragement a group of capable women organized and applied for a charter for "The Chicago Home for Jewish Orphans." The

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names that appear on the charter are the Mesdames M. Hecht, A. Isaac Radzinski, L. Newberger, E. C. Hamburger and August Yondorf. By the end of the year four hundred members had been enrolled.

October 7, 1894, a building was rented and properly furnished and the home was opened at 3601 Vernon avenue. Rabbi A. A. Lowenheim and his wife were engaged as superintendent and matron. Before long, the modest little house on Vernon avenue was outgrown and it became necessary to look for larger and more adequate quarters. Two years later, Mr. Slimmer offered \$25,000 for a new home, provided a like sum would be raised by Chicago Jews. This was accomplished and the present site, on Drexel avenue and Sixty-second street was purchased and the new building erected. Adjacent land was gradually acquired and the Home expanded proportionately.

In March, 1900, Mr. and Mrs. Leopold Deutelbaum, formerly assistants to Dr. Wolfenstein in the Cleveland Orphan Asylum, were placed in charge of the new Chicago Home. It is an interesting coincidence that Mrs. Leopold Deutelbaum who served in the capacity of Matron of the orphan home is the sister of Adolph Kurz, well-known lawyer and philanthropist, who is the head of the Child Home Finding Society, an organization strongly opposed to all orphanages. However, brother and sister do not conflict in the pursuance of what each feels to be an ideal.

During the thirty-six years of its existence, the home has been served by some of the most notable men and women who have been on its Board of Directors. Those who are in charge of the institution at present are: Samuel B. Steele, president; William Wilhartz, vice president; Mrs. M. Gresham, second vice president; A. G. Ballenberg, secretary; James E. Greenebaum, treasurer, and the following directors: Emanuel J. Block, C. L. Gallman, Samuel Deutsch, Mrs. Moise Dreyfus, Richard J. Fleischman, Mrs. Jacob W. Gimbel, Albert Hoefeld, Julius H. Meyer, Mrs. Samuel Nast, Mrs. H. D. Oppenheimer, Melville N. Rothschild, Mrs. Hubert Silberman, Mrs. J. H. Simon, Samuel E. Spiesberger, Mrs. S. B. Steele, Gardner Stern, Mrs. Leo Straus, Miss May Weisman, Leo-

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pold Deutelbaum and A. I. Radzinski, honorary director. The governing staff consists of Bernard H. Freeman, superintendent; Mrs. B. H. Freeman, Matron and Miss Sarah Anixter, nurse.

Leopold Deutelbaum, who retired about a year ago as superintendent of the Home, was born in Hungary in 1863. He graduated from the Gymnasium and later from the Royal Teachers' Seminary, of Budapest which awarded him a teacher's diploma. For a brief period he was principal of a public school and professor of religion in the Gymnasium of Boszormeny. He came to the United States in July, 1890, and went to Milwaukee to enter the National German-American Teachers Seminary. He moved to Cleveland in 1892, and remained associated with the orphan asylum there until 1900 when he came to Chicago to assume the duties of superintendent of the Home.

From the time of its opening, in 1894, until January, 1930, the Chicago Orphan Home cared for more than eleven hundred children. When Leopold Deutelbaum retired as superintendent, after thirty years of splendid service, the Board of Directors honored him by electing him a member of the Board.

XII

NEW GERMANY

I ATTENDED services in a Reform Temple on Yom Kippur eve. I was filled with an overwhelming emotion. The poignant sadness of that holy day made itself felt even more keenly in the surroundings of soft subdued lights, freshly cut flowers on the altar, handsomely carved pews and deep-piled carpets. Music filled the noble edifice; the deep tones of the organ, emanating from hidden pipes seemed to come from every corner. From some invisible source sounded the notes of a violin playing an obligato and soon these were joined by the clear liquid tones of a beautiful contralto voice which together with the violin and organ, produced a harmony rich and sweet. There was a haunting familiarity about the music, a certain strain strongly reminiscent of the Kol Nidrei which tells a weird mystic story of the past; the Kol Nidrei which recalls to

memory a two-thousand-year-old tragedy; the Kol Nidrei that has been chanted for centuries by Jews the world over. When the music ended, a spell was broken and I emerged from the trance and became conscious of the people around me. The faces I saw were those of Russian Jews whom I had known not so very long before as dwellers of the West Side Ghetto! These Jews could only recently have become members of the Temple! Not many years before I had seen these same men and women at congregations, with unpronounceable names. Alas! It could not have been by the process of evolution that these people had advanced mentally to the stage where they sought a more rational and esthetic form of worship. In a suspiciously short time they had managed to shake off the old medieval fanaticism. The transformation had come too soon to be convincing and the only logical explanation was that they were socially ambitious.

I have a high respect for honest opinions, even when they are opposed to my own, but I cannot understand or sympathize with people who change their views as they change their garments, with the passing mode.

The South Side of those days was known as the residential district of the elite, the Jewish aristocracy. The two classes of Jews, the German and the Russian, were distinguished by their locale and soon came to be known as "West Side Jews" and "South Side Jews." It became not uncommon for a West Side Jew who had acquired wealth and was eager to obtain social prestige, to move to the South Side. If he happened to be the father of marriageable children, his next step was to join a Temple. By these two operations he became a "Deutscher Yahude." Thus, many of the "old families" can trace their ancestry directly to "Kalvarie."

There was, however, another class of Russian Jew who invaded the South Side. Those who constituted the latter class, were not climbers, they did not seek to run away from their former friends and poor relations. Nor were they looking for advantageous marriages for their sons or daughters. They came to the South Side to eke out a livelihood, establishing small businesses along the highways and thoroughfares. These people believed in the religion of

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their forefathers and tenaciously clung to orthodoxy. Like the Jews the world over, as soon as they could count a "Minion" they organized a congregation. The first Orthodox congregation on the South Side was the "South Side Hebrew Congregation," which came into being in 1888.

For ten years after it was organized, it had no house of worship in which to offer prayers. Services were held in the South Side Turner Hall, which was located on State street near Thirty-first street. Rabbi H. Farber was its first spiritual leader but his term was of short duration. He was succeeded by Rabbi M. Ungerleiter, who later became superintendent of the Michael Reese Hospital. Upon his resignation as Rabbi, Dr. Samuel N. Deinard became his successor and filled the pulpit until 1902, when he accepted a call from the Reform Temple in Minneapolis. He in turn was succeeded by Dr. A. B. Yudelson. During the term of Dr. Deinard, the congregation acquired the site on Indiana avenue and Thirty-fifth street, where it erected its own Synagogue.

The Conservative school of Judaism was still unknown; it was before Dr. Schechter became the head of the Jewish Theological Seminary, of New York. But Dr. Deinard and Dr. Yudelson adopted the Conservative methods of service in their congregations; i.e., services were conducted partly in Hebrew and partly in English. Men and women sat together. As the members of the congregation kept moving further South, their place of worship had to be moved as well. At the suggestion of Dr. Yudelson the South Side Hebrew Congregation disposed of its Indiana avenue property, acquired the northeast corner of Michigan avenue and Fifty-ninth street and proceeded to build a community center. This was of great significance in the cultural development of Chicago Jews. Dr. Yudelson was a Hebrew scholar, a Maskil endowed with keen perception and an adherent to the cause of modern Zionism. He saw that the salvation of American Judaism lay in Jewish Nationalism, which could be effected amongst the Jewish youth of America only through education. He was one of the first to sponsor the universal teaching of the Hebrew language, not only for religious purposes but for secular learning as well. The community

RABBI AND DOCTOR

center was erected with that aim in view and was constructed more as a modern school than a Synagogue.

XIII

RABBI AND DOCTOR

THE great Rabbis of old, among whom were many artisans and craftsmen, declared that the Torah must not be made an instrument with which to earn a livelihood. Dr. Albert B. Yudelson, a student of Talmudic lore, conscientiously abided by this Talmudic injunction. When he came to Chicago in 1902, to assume the pulpit of the South Side Hebrew Congregation, he matriculated as a student in the medical school of Northwestern University.

Dr. Yudelson was born in Suvalk, August 2, 1872. He attended Cheder up to the age of eleven and then entered the Yeshivah. Parallel with those studies ran his preparations for the Gymnasium for which he was tutored by private instructors. After Bar Mitzvah he continued his studies in the Yeshivah as well as those in the Gymnasium. At the age of twenty-one, he came to the United States with his parents, brothers and sisters. The family made their home in Troy, N. Y. There Yudelson became the principal of the Hebrew Free School, a position which he occupied for four years, during which time he studied English. In 1896, he accepted a similar position in the Patterson Hebrew Free School in Patterson, N. J. His next move was to New York City, where he entered the State University. In 1900, he left the university to accept a position as Director of the Jewish Educational Society of Brooklyn. In 1901 he passed the Regent's examination and was awarded the degree of A. B.

His public activities began with his coming to Chicago. Dr. Yudelson was admitted to the practice of medicine in 1906, but he continued his work in the Rabbinate until 1910. Immediately after he resigned from the pulpit he devoted himself entirely to the practice of medicine, specializing in neuro-psychopathic cases. Dr. Yudelson holds a professorship on the medical faculty of North-

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western University; he is Attending Neurologist at both Wesley Memorial and Cook County Hospitals.

Late in 1917, he enlisted in the United States army and was sent to France, where he served as Neuro-Psychiatrist in charge of a hospital for mentally unbalanced service men, at La Fache and Marn.

Dr. Yudelson identified himself with modern Zionism soon after he came to Chicago. He keenly felt the need of Jewish education for the young and as Rabbi he strained every effort to establish in his own community a daily Hebrew school to be conducted along the lines of modern pedagogical principles. The new community house with its modern school was completed in 1915. After Dr. Yudelson resigned from his position as healer of souls to become a healer of the afflictions of the mind his interest in Hebrew schools did not wane. It is significant that when Rabbi Margolis, his successor, and later Rabbi Aaron Cohen, who followed Rabbi Margolis, were engaged by the trustees of the Temple, it was expressly agreed that the Rabbi must not in any way interfere with the school but must leave its management to Dr. Yudelson. At that period Nathan D. Kaplan moved to the South side. Dr. Yudelson, Kaplan and Moses Krieger, president of the South Side Hebrew Congregation, started a movement to consolidate all the congregational schools under one head, to work out a uniform curriculum and conduct them on a modern systematic plan. When an appeal was made to the Jewish residents of the South side for the necessary funds to carry out the plan, the appeal was generously answered and large sums of money were contributed, which was the strongest proof that the community was heartily in favor of the plan. In spite of my reluctance to direct the blame to those who thwarted this laudable enterprise, I should be unworthy of my task if I were to withhold the truth: the Orthodox Rabbis alone were responsible for frustrating the plan of Jewish Education on the South side, where so much precious energy was spent in building an educational system that would have served as an example not only for Chicago but for all Jewish communities throughout the United States.

RABBI AND DOCTOR

When Dr. Yudelsohn left for France, Nathan D. Kaplan took over the superintendence of the South Side Hebrew Educational School. The active head of the school, however, even before Dr. Yudelsohn left, was a woman, Leah Levinson. This young woman gave the school an important position in her life. Born and reared in a home of wealth and culture where she was given the advantages of a higher education, she grew into womanhood with the desire to help others to obtain the benefits of an education. She gave her services to the Chicago Hebrew Institute and there received her first training as a social worker. While Dr. Yudelsohn was searching about for a dependable superintendent for his new daily Hebrew school he met Miss Leah Levinson and found in her the exact qualifications which he sought.

Social workers are not trained, they are born. The ability to adapt oneself to that particular kind of work must come from within. It is possible to teach the rules and science of social work, but training alone, without sympathy, understanding and all the other qualities that come from the heart, can never make a successful social worker. Leah Levinson's career as superintendent of the South Side Hebrew Educational School was a most remarkable success. Even now, eight years after her resignation from that position, she is still interested in the lads who attended the school. Grown to manhood, her former pupils still have need of her counsel and friendship. Many of them come to her office to consult her and discuss with her matters which they consider of utmost importance to them.

Miss Levinson is now the Executive Secretary of the Chicago branch of the Council of Jewish Women, a position offering a larger sphere of activity than that of superintendent of the school, but one, nevertheless, which I feel is still not equal to her capacity. The almost limitless energy at her command should be utilized to far greater advantage.

The South Side Hebrew Congregation has moved to the South Shore district and its model school is closed, but we need shed no tears. Dr. Yudelsohn's endeavors were not in vain. His great dream for Jewish Education in this city has attained reality, and is even more universal than his most extravagant anticipation could have

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foreseen. The work is going forward under the capable direction of Dr. Dushkin.

XIV

THE SOUTH SIDE

I WAS about to abandon for the present my account of the spiritual growth of the South Side and return to the West Side, where life is more intensive, where men struggle for an existence and fight for principles. Where the spirit of Americanism has not yet entirely penetrated and some dreamers still walk the streets at night deeply absorbed in discussions of the problems of government, political economy, philosophy, the arts and sciences, in short, all the subjects relative to a full life. Where people buy books to read and not to adorn their book shelves. Where there are ideas in fanaticism and fanaticism in ideas. Back to that West Side inhabited almost entirely by foreigners. But it is difficult to part with the South Side, which is at once cosmopolitan and puritanic. Where virtue and sin hover side by side. The extremes of beauty and ugliness never came closer together than they do on the South Side. Knowledge and ignorance have strong fortresses in its midst. Untold wealth and the very depths of poverty abide in close proximity. I often think that God created the Gan-Eden on the South Side, but the Devil grew jealous and brought Hell to its very edge.

One of the most beautiful parts of the South Side is that known as the Hyde Park district. It is hemmed in on the west by the wall of trees and foliage which is Washington Park and touched on the southeast by Jackson Park. The Midway, with its beautiful Gothic buildings which comprise the University of Chicago, bounds it on the south and its eastern edge is washed by the waves of Lake Michigan. As for the fourth boundary, Hyde Park is like Ibsen's definition of the stage: "a room with the fourth wall knocked down so that the spectators may see what goes on within the enclosure." A tragic wall is this missing one, for it discloses a district in which is lodged a great part of Chicago's underworld and the

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portion of the South Side which was becoming "Little Germany" has changed its character to that of "Black Africa."

The Hyde Park district shelters two Reform Temples, one strictly Orthodox Synagogue and one which is neither Orthodox nor Reform, but vaguely Conservative. It is "Rodfei Zedek" and is located on Greenwood avenue at 54th place. Benjamin Daskel is its Rabbi.

The Knesseth Anshe Maariv is the oldest Reform congregation in the city. Its history will be treated in a future chapter. Isaiah-Israel, or as it is called, the "Temple," is located on Hyde Park boulevard at Greenwood avenue.

The Beth Hamedrash Hagodel Anshe Dorum is an Orthodox congregation which did not sway one iota from the old Orthodox ritual and traditions. It is a descendant of several of the oldest Orthodox congregations in Chicago. Several years ago the congregation built a pretentious Synagogue on Indiana avenue and Fifty-first street. The congregation grew in numbers and in influence, but the invasion of the colored race into the neighborhood drove the Jews farther east and the erstwhile Synagogue together with its school building had to be sold. The Beth Hamedrash Hagodel moved into Hyde Park. It acquired an old mansion on the corner of Greenwood avenue and Fifty-fourth street and remodeled it into a temporary house of worship.

Rabbi Eliezer Ruvin Muskin, its spiritual leader, one of the youngest and most energetic Rabbis of the old school, received his Rabbinical degree in the famous Yeshivah of Slobodka. He has consequently aggressively devoted himself to the enforcement of the Talmudic and Rabbinical laws. He waged a ruthless war against Kosher butchers who practiced deception on the public by selling Tröfe meats. The movement won the sympathy of even those who no longer observed the ritualistic dietary laws. But Rabbi Muskin and the Association of Orthodox Rabbis, of which he has been secretary for many years, proved too zealous in their "drive" when they caused a penal statute to be enacted by the State Legislature, making such deceit a quasi-criminal offense. The danger of such a move lies in its tendency to place the disposal of religious matters in the hands of the State.

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Isaac Daniels has been the President of Beth Hamedrash Hagodel for many years.

XV

THE VOICE OF YOUTH

New blood continued to pour into America from across the Atlantic, bringing with it new ambitions, new ideas and new ideals. In 1897, a twelve-year-old boy came to the United States with his parents from Libāu Kurland, then a province of Russia. His name was Max Shulman. A year later I attended the Bar Mizwah ceremony of this immigrant youth in the Synagogue Chebrah Mishnah Ug'mora. It was an extraordinary event, for the lad was to deliver a "Pilpul" (a dissertation of Talmudic Scholasticism). I listened attentively to this child who cited whole passages from the Talmud Mishnah and the Bible and quoted sayings of the great Rabbonim, Tanoyim and Amoroyim, wherein he pointed out many major contradictions and paradoxes. Steadily he proceeded, building up arguments and tearing them down, producing quotations from obscure sources to sustain his premises, his brow furrowed with the intentness of his effort to reconcile the obvious contradictions of the Talmud.

He discoursed at great length and the large audience, composed mostly of Talmudic scholars, was deeply engrossed in the Pilpul. I can not forget the scene and the impression this boy made on me holding an assembly of men silently absorbed in the intricacies of his arguments.

Max Shulman continued his Talmudic studies in the Chebrah Mishnah Ug'mora and later in the Yeshivah Ez Chayim. At the same time he attended public school and after graduating from high school he entered Marshall Law school. In 1905 he received the degree of LL.B. and a year later the degree of LL.M. for post-graduate work from the same school.

In the last days of the nineteenth century, three young men preparing for professional careers organized the Herzl Literary Club. The three were Max Shulman, Dr. George Rosenzweig and

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Michael Gesas. The club was organized for literary purposes, but its chief aim was to promulgate Zionism among American Jewish youth. The three leaders of the Herzl Literary Club differed vastly in their mental make-up. Dr. George Rosenzweig belonged to the type of romantic dreamer, to whom a beautiful phrase meant more than all theory. He possessed a clear, resonant voice and an engaging personality, which he developed into effective oratorical powers and so became a forceful propagandist. Michael Gesas, who gave promise of becoming an important figure in the movement some day, transferred his activity to a different field. His analytical mind, his capacity for logical reasoning and his American birth were important factors in the early days of the movement, but he utilized these qualities in the practice of the legal profession, where he achieved great material success.

Max Shulman was always the practical idealist. To him the idea of Jewish Nationalism was not to be disputed: it was a matter of natural historic events and would eventually become a reality. Just how the materialization would be brought about did not concern him. According to his view it was no subject on which to philosophize, nor was it the stuff of which dreams are woven. In the true sense, he was the child of the old Talmudic school: "Messiah will come!" "The Lord has many messengers to carry out His will." It is not for us to question Him how Palestine would be acquired by the Jewish people, nor what form of government they would inaugurate. Even the form of the Zionist organization did not matter to him, his main interest lay only in doing work such as would hasten the Gehulah.

Max Shulman had an unlimited capacity for work. He succeeded in surrounding himself with men who had faith in him and believed in his methods. Among these were H. Steinberg, H. L. Meites, I. Miller and Samuel Ginsberg. Shulman is completely Orthodox in his beliefs. His home is strictly Kosher, and he does no work on the Sabbath or on a holy day; on those days he attends prayers in the Synagogue. By reason of his religious ardor he was destined from the very first to become a leader in the Zionist movement as well as in all affairs of a Jewish character. His activity in

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the movement for the past quarter of a century contributed much to the cause of Zionism, but it did not fail to have its ill effects as well. Due to his strongly Orthodox religious tendencies, the more progressive element kept aloof from the movement—even those who were inclined to sympathize with Jewish nationalism. They feared that affiliation with Zionism would place them before the world among the reactionary forces. But Shulman disregarded the opinions of others and stood at the helm of the ship to lead Mid-western Zionism into quiet waters, even though at times the vessel came perilously close to destruction.

By nature, Max Shulman is devoid of the spirit that would lead him to the smallest degree of revolt. He seldom fights conditions and has never tried to direct the tenor of his life's voyage upstream; almost invariably he glides along with the tide. He is even-tempered and as in his private life so in public life he avoids at all costs getting engaged in a quarrel. He may be most bitterly opposed to a certain thing and at times he gives strong expression to his disapproval, but he will make no effort to change it to suit his taste. To say that he is Orthodox does not adequately describe him; his very soul within him is Orthodox. He will suffer no change. I recall a Zionist convention in St. Louis, in 1905. A resolutions committee was named including Shulman, Nathan Kaplan and myself. The committee was determined to abolish some of the old forms which the organization still practiced and reconstruct it on a more modern plan; to strike out the fraternal feature, to make the executive board a smaller but more active body and several other changes in order to fashion it more like its sister organization of the East. At the first session of the committee an adequate plan was worked out in full accord with all the other members present. Max Shulman was unavoidably delayed and did not arrive in St. Louis until after the committee had agreed on the new organization scheme. He was against the change, not because he liked the old form or disliked the new one, but simply because he was averse to any change. If he had appeared before the committee and asked for a rehearing on the subject no one would have objected to such a request, but he only expressed his disapproval of the change and

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would say nothing more. However, before the convention was over, he did cause his objections to be published in a Chicago newspaper.

Years later Max Shulman, at the head of a strong group of mid-western Zionists, was strongly opposed to the policies of the administration of the Federation of American Zionists and was especially against Louis Lipsky, president of the organization, but when Shulman and his faction reached the convention and found there was a strongly organized opposition against Lipsky, he immediately joined forces with the Lipsky administration and the latter was re-elected. He never confided to any person the reasons for his change of mind, but those who know him asked for none; they knew that Max Shulman preferred the existing evils of the old leaders to the possible benefits of the new.

By reason of his leadership in Zionist circles he was inevitably drawn into participation in all communal affairs, especially those of the Orthodox wing. Conversely, by virtue of his standing in communal matters, his position in the Zionist ranks was greatly strengthened. Every leader is subject to criticism. Even Moses did not escape severe censure from those who themselves craved leadership—and Max Shulman, who is not a Moses, encountered more criticism than most. But it must be admitted that for two decades he carried the Zionist movement of Chicago and of some of the mid-western states on his own shoulders, and when the history of American Zionism will be written a generation hence a great part in it will be assigned to Max Shulman.

It has been often charged that Shulman covets honor and seeks to gratify his ego; that he belongs to the type of whom Lord Bacon said: "they become slaves of the passion to dominate." If all this is true of Max Shulman, he is no different from all other leaders, including the greatest and most revered in the chronicles of mankind. The philosophy proclaimed by Herbert Spencer and further elaborated by Nietzsche, that the ego motivates the noblest action, is a truism beyond refutation, so that the worst that can be said about Max Shulman is that he is human. If he is possessed of vanity as all of us are, his vanity has been directed towards the uplifting of

humanity, towards the betterment of social conditions of his fellow men and for the glory of his own people.

XVI

A MANY-SIDED PERSONALITY

THERE is something of a paradox in every human soul. In fact, consistency is fatal to progress, and conformity often retards and stagnates civilization. The very complexity of our natures becomes the impelling force for progress and advancement. One in whom this compound quality is particularly apparent is S. B. Komaiko; he is a composite of contrasting emotions. He laughs and cries, loves and hates intermittently and even simultaneously. He reminds me of Heine's quasi-serious description of himself: "I am a Jew, I am a Christian, a Hebrew and a Greek, a lover of liberty and an adorer of despotism as incarnate in Napoleon; a God, a beast, a Devil!"

Komaiko was born in Russia, in the province of Kovno, which since the war has become the Republic of Lithuania. At the age of eighteen he wandered forth from his native land to seek liberty and opportunity. He found both in the United States. In 1899, he arrived in New York, where he remained until 1902, when he came to Chicago and made his home here. He started in the insurance business and after the usual hardships which beset an immigrant boy in this land of keen competition and rivalry fortune smiled on him and Komaiko prospered.

Even before success favored him Komaiko became a devoted Zionist and an ardent worker in the interest of the Jewish community. A child of the Cheder, he possessed a fair knowledge of Hebrew and its literature. A facile pen and a fertile imagination urged him to apply a goodly part of his time to journalism. Today his weekly letters to the New York "Morning Journal" are read and appreciated by Jews throughout the United States. The principal merit of his "Letters" is the independence and freedom with which he speaks out the truth about everything and everyone regardless of the rank and position of the men involved.

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For many years Komaiko gave time and money to the cause of Zionism and was a familiar figure in all Zionist affairs. In 1910, he married Pauline Stein, the granddaughter of Dr. A. P. Kadison. Mrs. Komaiko was born and raised in a small rural town in this country and consequently knew little about Jews and Judaism. She was introduced to both and became one of the foremost workers in Jewish causes. S. B. Komaiko, meanwhile, received from his wife a profounder knowledge of American ideals and a deeper understanding of Americanism and what it stands for. After his marriage, and with the coming of their first child, Komaiko, although a Bohemian by nature, deserted the carefree friends of his bachelorhood and the congenial haunts where they had been wont to congregate and settled down to a serious active existence.

And now I come to the elements in this man which appear on the surface to be contradictory and inconsistent: by birth, descent, education and environment he is Orthodox, a lover of traditions, an admirer of the old Ghetto-Jew, of the real Ben Torah and Bar Urien; and yet, for the sake of his young children, that they might have imparted to them the knowledge of Judaism, he shared in founding a new temple, Judea, a Reform congregation in the Lawn-dale district. A patriotic American, entrusted during the World War as food director of the Foreign Division, he was still a Zionist whose loyalty to the cause for a Jewish homeland was never doubted, and with equal zeal he labored with all his might to obtain a seaport for his native land Lithuania, in Memmel. For a time there was even serious consideration in the Lithuanian government of appointing Komaiko Ambassador to the United States. In 1923, Komaiko visited his native land and was received as a guest of the Lithuanian Government. During this visit he was greatly instrumental in securing the adjustment of minority rights, a problem which had been pending for some time and had involved the Jews of Lithuania. He is the only Jewish member on the Executive Board of the Lithuanian American National Organization.

S. B. Komaiko was a member of the Executive Board of the Marks Nathan Orphan Home from 1907 to 1911 and has been a trustee of the Beth Moshav Z'kinim since 1912. Recently I met a

gentleman from Wilna who was in America in the interests of a historical institution. He was a representative member of the intellectual type of European Jews and his conversation interested me greatly. At one point he remarked: "I met here one man who made a most favorable impression on me. Though he has been an American for many years his Hebraic and Yiddish culture do not seem to have suffered neglect; his response to them is most remarkable." This summary of Komaiko by a stranger is remarkably accurate. There is no phase in Jewish life in which Komaiko is not interested. A Chassidic Rabbi or a commission from the Russian government receive an equal degree of his attention. The variety of his interests makes him an interesting and colorful personality.

XVII

ONWARD! ONWARD!

THE story of the farmer who stood watching the launching of one of the first steam locomotives is an old one but applicable to our subject. He said to a bystander: "They can never make that clumsy thing move." The machinery began to work, and when the smoke issued forth from the tall chimney and the wheels commenced to turn, the farmer shook his head and said: "Now that they have started it, they will never be able to stop it." When the Jews from Eastern Europe began to build their first philanthropic institution in Chicago there were many "farmers" who ventured the wise prognostication: "They will never accomplish it, they cannot build and maintain a communal institution by themselves." But when the wheels began to move and the B. M. Z. seemed likely to become a success, the same wise onlookers predicted: "Now that they started they will never stop."

To the credit of the newly-arrived immigrants must it be said with great emphasis that the first communal growing pains through which they passed were not those of economic development but of a purely cultural nature. The Synagogue, the Talmud Torah, the Hebrew Literary Society, the Self Educational Club, and the Hebrew Institute were the first outgrowths of a communal life and

nothing of an economic nature was involved therein. In all of these movements was evidenced the Jewish spirit, the insistent craving for knowledge and education. And though the very need for charity is bitter to the Jewish mind, there are three philanthropies close to the heart of every Jew. If there is a Trinity in Jewish ethics, the hospital, home for the aged and orphanage comprise it. He reads in the Talmud: "He who rescues one life in Israel becomes a partner to God, for it is as if he created a whole universe"; and he builds a hospital. Even the B. M. Z., the first philanthropic institution built by Jews of this city, traces its origin back to a prayer many centuries old, the prayer recited by H. M. Barnett at the first meeting gathered to organize the Home for the Aged: "Cast us not aside when we become old, when our strength is exhausted forsake us not." And so when he completed a Home for the Aged, and a hospital to care for the sick his thoughts turned to a home to shelter orphaned children.

In November, 1903, Marks Nathan passed from among the living. He died as he lived, with a pious wish to help the needy and helpless. On January 18, 1904, the late Simeon Straus, a well-known attorney, filed the last will and testament of Marks Nathan in the Probate Court of Cook County. By his will the deceased left a sum of thirty thousand dollars for two philanthropic purposes. Fifteen thousand dollars were to go to Palestine for the building of apartments for the use of students of the Talmud too poor to pay rent. The second paragraph of the will read as follows:

"To take \$15,000.00, being the balance of the said \$30,000.00, and use the same to found and establish either a Jewish hospital to be conducted with a Kosher and strictly orthodox Jewish kitchen, in the city of Chicago, or a Jewish orphan asylum as such Trustees may elect, which said orphan asylum shall also be conducted with a Kosher and strictly orthodox kitchen, in the city of Chicago, provided however, and upon express condition that the further sum of \$15,000.00 shall be raised or subscribed from other sources within two years after testator's death, to be used together with the said \$15,000.00 in founding and establishing either said Jewish hospital or orphan asylum. Said trustees or their successors and other persons

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as they may elect, shall cause the hospital or orphan asylum to be incorporated under the laws of the State of Illinois, and under the name of "Marks Nathan Jewish Hospital" or "Marks Nathan Jewish Orphan Asylum," as the case may be. Said trustees or successors in trust shall be members of the first board of directors or trustees of such corporation when organized, and the first president and treasurer of such corporation shall be selected from testator's trustees herein named or their successors. As soon as the \$15,000.00 has been raised or subscribed from other sources within two years after the testator's death and said corporation has been formed, testator's said trustees shall pay over said \$15,000.00 to such corporation; the same to be used for certain of the necessary buildings and equipment of such hospital or orphan asylum as the case may be."

The will further provided that in the event that the additional sum of fifteen thousand dollars was not raised by subscription or otherwise within two years after the testator's death, in such case the testator's bequest of the second \$15,000.00 should also be used for apartment buildings in Palestine.

Rabbi A. G. Lesser, formerly of Chicago, but at that time a resident of Cincinnati, Louis Steinberg, Jacob Priviansky and the widow of the deceased, Bessie Nathan, were named by the testator as trustees.

Rabbi Lesser came to Chicago a few months after his appointment and called a meeting of the other trustees and several outstanding communal leaders of Orthodox Jewish Chicago to discuss the terms of the will; the meeting was held in the Grand Pacific Hotel. There were present, in addition to the trustees, Joseph Philipson, B. Baumgarden, Benjamin J. Schiff, Jacob Levy, Nicholas J. Pritzker, Dr. M. Meyerowitz, M. Perlstein and Rabbi Azriel Epstein. The widow was not present. At the very beginning a strong sentiment was evidenced in favor of a Kosher hospital, but Jacob Levy and Nicholas Pritzker pleaded the urgency for an orphan home. The matter was discussed at considerable length without arriving at any decision, and at the adjournment of the meeting the matter still hung in abeyance.

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Man is primarily the creature of environment. It is not a new science which seeks to trace man's predilections for certain occupations back to influences in his earlier life. Jacob Levy more than any one man is responsible for the building of the Marks Nathan Orphan Home. It is not difficult to trace the causes that impelled him to make the orphan's cause his own. As a young man, struggling hard for a livelihood in the city of New York, Jacob Levy gave his tenderest care and attention to four of his cousins who had been reared in the New York Jewish Orphan Home. Even earlier than this, back in Minsk, his native city, he fostered and reared three young brothers and the five orphaned sisters of his wife. The plight of helpless children had always engaged his attention and he dreamed of a time when he could devote all his energies to the care of destitute orphans.

It was the first time in the history of Chicago Orthodox Jewry that one of their own had left so large a sum for charity and it created a great stir of interest among the people. When Jacob Levy left the meeting at the Grand Pacific Hotel he was not dismayed at the thought that his long cherished dream had not materialized that very evening, but instead he commenced formulating plans to utilize this unexpected opportunity towards the fulfillment of his dream. He was president of the "Northwest Kranken Unterstutzungs Verein," a local organization with seven hundred members. When he reached his home he retired to his room and commenced to juggle figures, computing the amount he must raise. His courage grew as he figured how easily he could collect the necessary amount from his members, most of whom were fairly affluent; and his dream began to take a definite shape. However, in spite of the efforts of Mr. Levy and his associates, the summer of 1904 passed and nothing was accomplished towards their goal. On November 24 a meeting was called at the Ohave Sholom Anshe Mariampol Synagogue of all the men and women who were interested in saving the Marks Nathan bequest for Chicago. From a financial point of view the meeting proved a failure; very few contributions were obtained.

The outlook was disheartening. A year had gone by since the

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death of Marks Nathan and not one single step of progress had been made. As a strategic move a charter for an Orthodox Jewish Orphan Home was procured on January 5, 1905.

The cost of the charter was \$87.25, a sum far in excess of the funds in the hands of the treasurer. The first real encouragement to the sponsors of the orphan home came when the "Agudath Noshim," a women's organization of seventy-five members, raised the largest sum as yet contributed. Five hundred dollars from a theatre benefit given at Glickman's was turned over to the treasury by the women's club. This happened on April 5, 1905, and only six months remained in which to meet the terms of the will. Time moves on and waits for nothing; and five months of the remaining six joined the other eighteen unproductive months. Only one month was left within which to save the situation. On October 5, 1905, a meeting took place in the Beth Hamidrash Hagodel. Among those present were Rabbi Azriel Epstein, Rabbi M. Budzinsky, Louis Steinberg, Jacob Levy, H. M. Barnett, A. L. Stone, M. Perlstein, Wolf Steif, Joseph Rothschild, Louis Isaacson, E. Epstein, Jacob Kantor, Azriel Wolpe, M. Ph. Ginsburg, Dr. M. Meyerowitz, Sam Steiner, Nicholas Pritzker and A. S. Roe. Joseph Rothschild presided and Jacob Kantor, secretary of the Agudath Noshim, acted as secretary pro tem.

Jacob Levy and his followers met with greater success at this meeting than at the previous one. His own simple earnest plea and the fiery eloquence of Nicholas Pritzker, followed by the apt remarks of Dr. Meyerowitz, won the day for them. A committee composed of Jacob Levy, Dr. Meyerowitz, and Nicholas Pritzker was named to call upon the trustees of the Marks Nathan will to ask for an extension of time. The following month the committee reported that the trustees were heartily in favor of an orphan home and had granted an extension of three months' time. The next move was a mass meeting two weeks later in the incompleated Northwest Side Talmud Torah, ostensibly for the purpose of raising funds, but Jacob Levy and his group had another purpose in mind which they did not disclose until long afterwards. They cherished a secret hope that the site where the Talmud Torah had

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been started but left unfinished because of lack of funds might be obtained at a reasonable price and utilized as an orphan home. Jacob Levy, as a member of the Board of Directors of the Talmud Torah, resolved to bring the proposition to the attention of the other members.

November 27, the officers and board of directors were elected for the orphan home that was as yet in the most rudimentary stage. Rabbi A. J. G. Lesser was made president; Jacob Levy, acting president; Joseph Rothschild, vice president; Louis Steinberg, treasurer; Jacob Kantor, financial secretary; and M. Berger, recording secretary. Mrs. Bessie Nathan, J. Privian, George Marrock, Louis Isaacson, M. Poncher, Sam Cohen, Wolf Steif, J. Berkson, A. S. Roe, M. Perlstein, A. L. Stone and Harris Cohen were elected trustees. The following directors were named: Mrs. Adelson, H. M. Barnett, J. M. Berkson, A. Haffenberg, D. Koenigsberg, Mrs. Lasdon, H. Bolotin, Jacob Cohen, I. Cohen, M. Finkelstein, H. Fischkin, L. Feder, Dr. H. L. Frankel, E. Ganz, D. Goldberg, W. Goldstein, B. Hindsill, Abe Levin, Mrs. R. Lipschulch, S. Ansky, Nicholas J. Pritzker, H. B. Rubenstein, B. Rubenstein, W. S. Silverman, I. Shaffer, Mrs. Segal, B. Shapiro, D. Zemansky and W. Zemansky.

Those of the coming generation who may chance to read this chronicle of the beginning of an institution which did not have sufficient funds to pay for its charter may marvel at the courage of the people and the success of the institution, which has maintained and educated one thousand two hundred and thirty-one orphans, whose expenditure last year was \$140,000.00, and whose total net assets amount to a trifle less than a quarter of a million dollars. They will hardly realize the tremendous amount of energy and sacrifice it required on the part of men and women whose own incomes were meager and who were compelled to work hard for the support of their own little ones, but who unhesitatingly assumed the responsibility for the care of children bereft of their parents.

The names of Jacob Levy, Nicholas Pritzker, Wolf Steif, A. Salzer, L. Feder and George Marrock will stand out in the history of philanthropy among the Russian Jews of Chicago.

The structure originally intended for a Talmud Torah was ac-

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quired and completed, but it soon proved inadequate to accommodate the many applicants. Three years after the founding of the Marks Nathan Orphan Home a tract of land was purchased on Albany avenue north of Ogden avenue and a new home more spacious and commodious than the first was built.

XVIII

MOTHERS AND DAUGHTERS

SHMARYAH LEVIN, discussing Zionism at the dinner table of Julius Rosenwald, said to his host: "I could convert one member of your family to the cause of Zionism, but I should first have to remove your wife from her husband's influence." One Sunday morning, in 1917, the telephone at my elbow rang and when I lifted the receiver to my ear I heard the voice at the other end of the line announce that Mrs. Julius Rosenwald was speaking. She was calling, she said, at the request of her friend, Mary Antin, whose letter she had just received informing her that she was coming to Chicago for a week's visit during which she would like to meet and address the Zionists of the city. I had met Mrs. Rosenwald on several previous occasions, but when Mary Antin arrived we met more often in the company of our mutual friend and the subject of our conversation was almost invariably Zionism. These friendly arguments led me to the conclusion that Mrs. Alfred K. Stern, the daughter of Mrs. Rosenwald, gauged her mother's attitude with more accuracy than Shmaryah Levin. Mrs. Stern said to me, not long ago: "My mother was not a Zionist, but her warm sympathies for all lofty things and for people who are followers of high ideals naturally attracted her and brought her close to a group which happened to be interested in the cause of Zionism. She enjoyed immensely the sort of conversation which embraced worth-while subjects. Gossip and petty scandals simply did not interest her. She sought out people who could contribute to the rich colorful pattern of her life. And these she found in such men as Aaron Aronson and Shmaryah Levin."

The limited knowledge at my command of the life of Mrs. Rosenwald is sufficient to convince me that she deserves a place in this

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history by reason of her own merits and independent of her position as the wife of Julius Rosenwald. Her own individual contribution to the culture and wellbeing of the community entitles her to a page of her own in this volume.

Mrs. Julius Rosenwald (nee Augusta Nussbaum) was born sixty-one years ago in Plattsburg, New York. She was reared in an atmosphere of culture and refinement. In the home of her parents there was a decided tendency towards assimilation, but her own inclinations were strongly for her own people. After her marriage her associations were almost exclusively with people of her own race. When fortune began to favor her husband Augusta Rosenwald did not indulge herself in a life of luxury, as many women are inclined to do. Instead she followed her husband's example and tried in her own way to alleviate some of the distress existing in the world about her. And here again I quote her youngest daughter: "She was an inspiration to my father in his philanthropic enterprises," but her warm-hearted sympathies found expression in untiring activity in charitable undertakings of her own.

Augusta Rosenwald was no artist in the sense of creative art, but she possessed the true artistic temperament. Beauty in every sense and form made a tremendous appeal to her. She loved flowers and made an extensive study of them. She herself planted and cultivated most of the flowers in the beautiful garden of her home in Highland Park. She was never known to be idle—unless one would call the time spent in her garden or with her friends idle hours. She disliked solitude and loved company, but in her choice of friends, too, she was different from most women, surrounding herself with interesting, alert personalities like her own. She was a gracious hostess, possessed of the true spirit of hospitality. Her dinners were brilliant affairs, sparkling with conversation, natural and unforced, which emanated from the fertile intellects of the assembled guests. She was always a splendid listener, but in her clubs and her organizations she did not hesitate to express freely her ideas and opinions. She was diplomatic and tactful, but she always said exactly the things she wanted to say.

The interests of Mrs. Rosenwald were manifold; her husband's

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philanthropies took much of her time, especially the Chicago Hebrew Institute, Michael Reese Hospital and the University for negroes. The Girl-Scouts was an organization in which she figured independently of her husband. She was a pioneer in originating and promoting the idea of Visiting Nurses and in addition to all her other activities she found time to bring into the world two sons and three daughters, to all of whom she gave the loving guidance which has brought them to a splendid manhood and womanhood. Her daughters are married and have families of their own to whom to pass on her ideals: Adele is the wife of Doctor David Levy; Edith is Mrs. Edgar Stern and Marian is Mrs. Alfred K. Stern. Her sons, Lessing J. and William, are also married and are making their own places in the business world as well as in philanthropic circles.

* * * * *

A woman of imposing personality and with a will quite her own is Mrs. Edwin Romberg. She was born fifty-one years ago at 2213 Calumet avenue, Chicago, in what was at that period the most exclusive and fashionable section in Chicago. Shalah was the only child of Lazarus Silverman, a prominent banker during the last quarter of the nineteenth century. Her father came from Bavaria, where he was brought up under the influence of a religious and scholarly father and a pious mother. Lazarus inherited an Hebraic background from his parents and a general culture from his early environment, a heritage which he transmitted to his daughter Shalah. Her mother, Hannah Sachs, born and raised in our own South, imbibed the culture, traditions and virtues that are identified with Southern womanhood in this country.

These two people, Hannah and Lazarus Silverman, lavished all of their attention and devotion on their only child Shalah. She received her early education in the public schools of Chicago, attended the Dearborn Seminary and was sent abroad to complete her education. She spent four years in Belgium, two years in Frankfurt am Main and one year in England. She returned to the United States and in 1899 married Col. Edwin Romberg of New York. For several years after their marriage they made their home

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in New York, but for more than a quarter of a century they have been living in Chicago. Soon after Mrs. Romberg returned to her native city she began to take an interest in Jewish welfare work.

It was Olive Schreiner who said: "A woman must run along with the flock or she will fall by the wayside." But Shalah Romberg decided long ago that running along with the flock was not in her line and she had certainly no intentions of falling by the wayside. She has a creative mind and uses it to good advantage. She has ideas that are original and she is eager to test them, with the inevitable result that in the old established institutions clinging tenaciously to their old customs and practices and permitting no innovations or change, Mrs. Romberg is regarded as an outlaw of the most revolutionary type. Perhaps another woman in her place would have fallen by the wayside long ago, but opposition only strengthens her determination. Let her opponents beware when she takes up the cudgels in behalf of a worthy cause! For she is uncompromisingly resolute in maintaining her principles. She is actuated by an earnestness of purpose and a firm conviction in the essential rightness of the ideas for which she stands. Her strongest enemy is organized charity or as she puts it: "Monopolized Charity." She is resourceful, daring and even heroic in her manner of attack, and in most of her battles she emerges the victor. She saved the Maimonides Hospital when it was on the verge of collapse, in spite of the powerful opposition from the Associated Jewish Charities. She encountered a tremendous amount of resistance when she was president of the north-west side Hebrew Institute and she is now engaged in a bitter struggle in behalf of the North-west side Infants' Day Nursery. In spite of the many antagonisms Mrs. Edwin Romberg encountered in the years of her excellent social service, she has been identified with most of the leading Jewish organizations in an active capacity. She was president of the Conference of Jewish Woman's Clubs, one of the founders of the Ruth club, a member of the Johannah Lodge, for many years an ardent worker and president of Mount Sinai Hospital, president of the Dramatic Club, president of the Educational Alliance, honorary president of the Institute Woman's Club, president of the Mid-

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western Women's Jewish Congress Conference and president of the Infant's Home and Day Nursery.

One outstanding feature in the many charitable and cultural activities of Mrs. Edwin Romberg, and considered by many her greatest achievement, was the popularizing of classical music. Through her efforts an opportunity was afforded to the poorer class of people to hear the compositions of the great masters for a negligible sum. It was long before the radio had come into being and even the grafophone was still a luxury, owned by the very rich. Through only two mediums was classical music available to the public: the opera and the symphony orchestra, both of which were out of reach of the meager income of the ordinary wage-earner.

Alexander Zukovsky, who has since become a favorite of Chicago music lovers, was newly-arrived from Russia and unknown. He and his family were victims of a pogrom which stripped him of everything but his violin. He spoke no other language than Russian, but his violin was more linguistic. By chance he met Mrs. Romberg, who at the time was president of the Institute Woman's Club. She heard him play and was captivated by the quality of his tone, his mastery of the instrument and by the soul that spoke through the four strings. She arranged that he and six other musicians should furnish a series of Sunday afternoon concert ensembles at the Hebrew Institute. She agreed with Dr. Blaustein, superintendent of the Institute, that the nominal sum of ten cents be charged for admission and that she herself would be liable for any deficit. The first concert proved a complete failure. Besides the musicians, twenty people were present in the large auditorium. Neither Mrs. Romberg nor Zukovsky were discouraged, but continued the Sunday afternoon concerts until they became an event eagerly awaited by the music-loving public which was drawn to the Hebrew Institute in ever-increasing numbers.

Soon after this experiment of Mrs. Romberg's, almost every social settlement in the city adopted a similar plan and concerts of that kind became a feature in every neighborhood, thereby enriching the cultural fabric of many lives.

Although Mrs. Romberg has had a somewhat militant career as

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a worker in social and communal affairs, she is truly feminine, kind, charming and versed in the almost lost art of hospitality.

* * * * *

I have known Esther Weinshenker for many years, almost as long as I have known Chicago. She was one of the first women I became acquainted with on my arrival in this city and we remained warm friends, until two years ago when she was snatched from us and passed out of earthly existence. And yet it is not because of our long friendship that I am devoting these lines to her. I consider her contribution to Jewish culture of an outstanding quality and value. She was a cleverly gifted conversationalist, witty and humorous and yet always sustained by a sound logic. Her schooling was meager, but no one ever detected her educational limitations. She possessed a charm which caused her to be singled out in almost any gathering and yet not even her most ardent admirers would credit Esther Weinshenker with unusual beauty.

She came to the United States in 1886 with her father, Tuvia Weinshenker, her mother and several sisters and brothers. Her father was a well-to-do merchant from Russian-Poland who migrated to the Western part of the U. S. attracted by the new Baron de Hirsch Agricultural colonization scheme. He soon became discouraged with the project and moved to Chicago, where he engaged in the manufacture of mattress.

Esther's debut into communal and social work began with the Zionist movement in Chicago. She was the first of her sex to join the nationalist cause and she gave to it all the energy at her command. To espouse the cause of Zionism in the present era, is relatively easy as compared with the sacrifices such a course demanded thirty years ago, but Esther Weinshenker ignored the criticism, antagonism and scorn which she met on every hand. Her participation in the Zionist movement made her feel a real daughter in Israel, a sister to Miriam and Deborah.

After she organized the "Clara de Hirach Gate" of the Order Knights of Zion, she became interested in the literature of her people, an interest which grew to embrace all literature. Avidly, eagerly, constantly, she read, always anxious to improve herself, to

increase her knowledge. She was the first woman to join Nathan D. Kaplan's campaign for a Chicago Hebrew Institute and for many years she served as president of the Institute Woman's Club. She was among the first women of Russian descent to join the Council of Jewish Women and for a long period acted on the Board of Directors of that organization.

In 1905 Esther Weinshenker married Isidor Natkin, a man interested in many of the same things which claimed her attention. The compatability of their interests bound them closely together and Esther had the support of his approval to help her in her ever-increasing activities. Their mutual love of books and their faith in Zionism drew them more closely together. For years they read and studied in perfect harmony with each other. In 1923, Isidor Natkin died and his wife took a position as executive secretary of the Kehilath Jacob Hebrew School. In a few years it became, through her efforts, the leading Hebrew school on the West and Northwest side. Death curtailed the activities of this remarkable woman. In 1928, she was suddenly taken ill and in a few days she passed to the great beyond.

XIX

MEN WHO DARED

THE history of civilization is the story of men who dared. Every advance of human progress has been accomplished by men of courage. From the earliest dawn of civilization to the most recent time all steps forward have been made by men brave enough to forsake the beaten path. A casual retrospect brings forth to the mental eye a most remarkable galaxy of men of daring: Moses, Mohammed, Confucius and Christ in the world of religion and ethics; Aristotle, Plato, Socrates, Giordano Bruno and Spinoza, in the world of thought and philosophy; Washington and Lincoln, to name only two of the countless heroes of every country and every age who have dared to free their compatriots from injustice and bondage. Who can name all the men who dared in the field of science and invention? Their names were not always recorded in

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the annals of history, and only rarely did humanity gratefully acknowledge its debt for their achievements. More often they were condemned to drink the cup of hemlock, to be nailed to the cross or burned at the stake. Not infrequently they were the victims of the assassin's bullet. The most lenient judgment condemned them to excommunication or banishment. At no time did society deal with these men too kindly, for society has always looked askance at any deviation from its well-worn concepts.

The entire career of Jacob M. Loeb is marked with daring. His material success in life is due to daring as is the success of every one of the endeavors by which he has distinguished himself. Jacob M. Loeb was born in Chicago, September 17, 1875. He did not come into the world as the Duchess of Orleans describes the entry of her son, the Prince Regent. All the fairies were not bidden to his cradle, and the gossips were not profuse with their gifts. Jacob Loeb was received neither as prince nor as child of the muses. The valuable gifts which he possesses he received from his parents. From his mother, Johanna, he acquired his strong sympathies for his fellow men and his passion for service to humanity; and from Moritz, his father, came the heritage of a fine physique: the splendid head set on its massive shoulders which gives him an uncommon appearance. The qualities of daring he acquired in the school of life, where he served diligently as an apt pupil. His inner makeup fully corresponds with his appearance. It is therefore obvious that Loeb was not made to be commanded, coerced or ruled. The attributes of commanding, ruling and ordering are his. Democratic in spirit though he is, his presence inspires awe and produces a feeling of deference and respect.

After graduating from grammar school Loeb attended business college. At the age of fifteen he obtained employment in Mandel Brothers' department store on State street. However, he was destined for greater things than an employee in a department store. He did not remain long in that position but left to enter the insurance business. In 1894 he organized the business firm of Loeb & Coffey and in 1896 the name was changed to "J. M. Loeb & Co." In 1902 he became a member of the firm of Eliel & Loeb and in 1916 the

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firm was incorporated under the same name. It ranks as one of the leading insurance exchanges in this city.

Mrs. Johanna Loeb was among the first of the South side women to become inspired with the idea of a Hebrew Institute. She was always foremost in zeal and enthusiasm for anything of a charitable or cultural nature. From her Jacob Loeb caught the spirit and before long his devotion to the cause was no less than his mother's. In 1908, when the Institute became a reality, Julius Rosenwald, its president, appointed Jacob M. Loeb chairman of the committee on physical culture. Loeb immediately sought out the most competent instructor in physical culture education and engaged Harry Berkman to direct the department. In a short time the Hebrew Institute acquired more than a city-wide reputation. Jewish boys and girls entered every branch of athletics, a phenomenon heretofore unknown; they took part in wrestling matches, prizefighting, basketball, swimming and every form of indoor and outdoor sport. They came to be looked upon as worthy adversaries by the leading contestants in their field.

In 1910, when Mr. Rosenwald refused a second term Jacob M. Loeb dared to become his successor. Since then he has continued in the office to the present day and the Hebrew Institute, or as it is now called: "The Jewish People's Institute" has, in the last twenty years grown by leaps and bounds until it became the most influential institution of its kind in the United States.

On January 8, 1913, Mayor Carter H. Harrison of Chicago, appointed Loeb a member of the Board of Education, to fill a vacancy of an unexpired term. On June 29, 1914, he was reappointed by the same mayor for a full term and soon after was elected by his colleagues to the presidency of the Board. He was reappointed a member of the Board of education by Mayor Thompson. The corruption of the Thompson régime is contemporaneous history, well known to all. It penetrated every department. Nothing was too sacred, not even the funds appropriated for the education of more than half a million children. Here again Jacob Loeb manifested his intrepidity. He waged a terrific war against the prevailing graft and corruption and strengthened his attack with an exposure which shook the

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administration to its foundation. As a result of his campaign several high officials were tried and convicted. The administration lacked both power and courage to oust Loeb from office; he continued to function until his term expired, but he no longer participated actively in the affairs of the Board. He attended meetings but took no part in their deliberations and refrained from voting. The service which he rendered to the city of Chicago and the courage he displayed in an unequal war of an individual against a powerful political organization, made him an outstanding figure as a man and a citizen.

Harry A. Lipsky was a member of the Board of Education under the Harrison administration simultaneously with Loeb and together they are responsible for the preparation and adoption of a resolution, making the Hebrew language part of the high school curriculum. Through the efforts of these men two distinguished Jews were honored by having public schools named after them: Theodor Herzl and Emil G. Hirsch.

XX

ARMISTICE WITHOUT PEACE, A BANQUET WITHOUT FOOD

FROM the very beginning of the World War in 1914, the Jews of America responded to the plea for help from their less fortunate co-religionists in Europe, with an overwhelming generosity. The Jews of Chicago raised money in drive after drive to send out to the disease-stricken, famine-haunted Jews of Europe.

In November, 1919, came the armistice with its period of reconstruction and readjustment. Battered, shell-torn homes had to be rebuilt and rehabilitated. Fields had to be tilled and made to yield again the wheat, corn and rye which meant food to the people who for so long had gone without. The millions of dollars collected by the Jews of America had begun to make an impression on the utter poverty and destitution of Europe. With the help of their brethren on this side the sea people were beginning to pick up the threads of their tattered existence. Wounds were beginning to heal and except

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for the missing members in every family, the nightmare of the past six years had almost vanished from the minds of the people.

Then came the lean year of 1921, with its woes of hunger and starvation. The war had ended, but its ravages still endured. Again a cry came across the seas appealing for food. Julius Rosenwald called a conference of some of the leading Jews in America, to gather on September 24, 1921 at the Standard Club, in Chicago. The conference resulted in a determination that the Jews of America must raise a sum of fourteen million dollars and Chicago was assessed with a quota of one million dollars. David A. Brown, of Detroit, Mich., who had distinguished himself on numerous occasions in organizing drives, was elected Generalissimo by the four hundred men and women present.

Because the idea for the drive was formulated in Chicago, it was tacitly agreed that this city should be the first to organize its staff and raise the million dollars which would be the nucleus for the entire sum. The task seemed almost super-human. Financial depression, the high price of commodities and the numerous appeals already made were obstacles not to be considered lightly. The Jews of Chicago, like those all over the country, had "given till it hurt" in so many drives that they were almost bled white as a result. The question then was, who would undertake the thankless job of collecting this vast amount of money from people weary of giving. "Who will lead us?" was the question to be read on the faces of every person present. The voice of Jacob M. Loeb, to the surprise of every one, answered: "I Will." It was again the daring quality that dominated all his actions that spoke. His friends felt sorry for him; they considered his acceptance of the chairmanship a fool-hardy move. He had answered without realizing the responsibility leadership of an impossible task would entail. His enemies—and they were not a few—were elated with the thought that failure, which was bound to result, would damage his prestige and lower his pride. As some of the most vindictive expressed it: "He is going to the slaughter."

Jacob M. Loeb organized his campaign committee, marshalled his forces and in less than forty days almost doubled the quota. The

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total amount subscribed was one million eight hundred thousand dollars. How he accomplished it no one can say exactly, but just one instance of the daring resourcefulness of the man can be told here. Jacob M. Loeb announced to his workers that on December 7, they were to attend a dinner at the Drake Hotel, for the purpose of outlining plans for the campaign. On Wednesday, December the seventh, at six o'clock, over eight hundred workers came to the Drake Hotel. On entering the large banquet room they found bare tables. After waiting patiently for some time, they realized that there was not going to be any food served. Mr. Loeb greeted the surprised and disappointed guests and explained to them the inhospitality of the empty boards.

"Fellow workers," he said. "We have been invited to meet each other and to dine together. We have met, but there is no banquet spread, no food prepared. The tables are bare and we will not dine. This is not by accident but by design. This program (call it trick if you will) has been deliberately planned, planned with a purpose—a twofold purpose.

"For so many to dine in this place would mean an expenditure of thirty-five hundred dollars, which would be unwarrantable extravagance, and, in the face of starving Europe, a wasteful crime. Thirty-five hundred dollars will help to feed the starving, clothe the naked, and heal the sick. What right have we to spend on ourselves funds which have been collected for them? So that this money might be saved for them, you are brought here to this foodless banquet.

"For that and for another reason. You came here expecting to dine, plentifully, luxuriously. Suddenly, unexpectedly, and perhaps for the first time, you have been disappointed. In place of plenty, you find nothing. In place of luxury, you find bareness. In place of symbols of joy, you find those of grief. Perhaps you are vexed and indignant as well as disappointed. Well then think of your brothers and sisters in South-eastern Europe. Some of them too have expected to eat, not so plentifully, or luxuriously as you, but still to eat. Suddenly as you, unprepared as you, rudely as you, they have been disappointed. For them, too, the symbols of glad-

ness have been replaced by those of sorrow. For you the disappointment is temporary and transient, for them permanent and lasting. You have been denied one meal, they have been going for days and days without food. For you this short fast may mean better health—at most an hour's discomfort. For them, there has been deprivation and want, nakedness and disease, famine and death. Undernourished mothers, anaemic fathers and rickety children stalk through Europe for lack of sustenance. So you have been assembled here in this way that you might be made to feel, in some small measure, what this must mean to them. It is hoped not only that you will feel it yourselves, but you will make others feel it. . . ."

The new form of propaganda which became known as "The Foodless Banquet" was carried by news dispatches from one end of the world to the other; and when the drive was inaugurated in New York, Jacob M. Loeb was present to set its campaign in motion. In New York he again manifested his daring qualities by telling his hosts, at the risk of earning their enmity, a number of truths about themselves which no one had ever dared tell them before. The sincerity of his purpose, however, and his boldness in daring to come to New York to take its Jews to task completely dispelled any hostility which might have resulted and Loeb proceeded with the business in hand and then returned to Chicago.

XXI

THREE RELIGIOUS LEADERS

BETWEEN the years 1898 and 1906, there came to Chicago three spiritual leaders who have exerted a noticeable influence on the community up to the present time. I have been asked by many why I so greatly stress the Temple and Synagogue movement and why I devote so much time to the history of the Chicago Rabbinate? This is an opportune time and place to answer the question once and for all. In the primitive lives of the crudest form of social existence, knowledge and education began with the priesthood. The first sign of a cultural life among all peoples emanated from the Church, and centered around the rabbi, minister, priest, lama

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or medicine-man as the case might be. The early growth of the Jewish community in Chicago followed the same rule, hence my attention to the Synagogues, the Temples and their Rabbis.

Rabbi Abraham Hirschberg came to Chicago in 1898, only a few months after he received his Master's degree from the University of Cincinnati. He came here to fill the pulpit of the "North Chicago Hebrew Congregation" and has stood in that high place ever since. Although during those thirty-two years many of the old members have silently withdrawn to a greater and larger congregation and many new ones have joined the Temple, though even its name has been changed to "Temple Shalom," Rabbi Hirschberg still officiates. In all the changes that can take place in thirty-two years he alone has remained immutable. He is still the Rabbi.

Rabbi Hirschberg was born in Cincinnati, on August 10, 1876, the son of Maurice A. and Sarah (Samuels) Hirschberg. He was one of the youngest Rabbis to occupy a pulpit, but he boasts a still greater distinction in that his first pulpit has been his only one since his ordination. He has been active in many Jewish and civic movements, but his most notable contribution is the innovation of free services on the High Holidays at Medinah Temple, for the benefit, ostensibly, of transient Jews who are away from home on those days. He is also credited with being the originator of the idea of holding separate services for children, an idea the merit of which is still debatable. While Rabbi Hirschberg has remained constant in the changing aspect of his congregation, he has not failed to progress with it and possibly that is the secret of his long tenancy in the pulpit of that modern Temple.

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The second of the illustrious trio is Rabbi Tobias Schanfarber, who came to Chicago to become the Rabbi of Kehilath Anshe Maariv, in 1901. He was born in Cleveland, Ohio, on December 20, 1862. Completing his preparatory studies in his native city, he entered the University of Cincinnati and the Union Hebrew College. He took his Master's degree from the University in 1885, and was ordained to the Rabbinate one year later. While still attending

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the Hebrew Union College, during the year 1885-86 he journeyed weekly to Toledo, Ohio, to conduct services in the Reform Temple in that city. In 1886 and '87 he officiated at the temple in Fort Wayne, Ind., in 1887 and '88 at that of Baltimore, Md., and from 1888 to 1898, he served as Rabbi in Mobile, Ala. In 1901 he came to the Congregation Kehilath Anshe Maariv in Chicago and here he has remained up to the present time. A few years ago, when Doctor Solomon Freehoff, a much younger man, took over the pulpit of K. A. M. Rabbi Schanfarber was retired as Rabbi Emeritus. Besides serving his community as its spiritual leader, he distinguished himself in the field of Journalism and Letters. He was editor of the "Jewish Comment" of Baltimore, of the "Jewish Chronicle" of Mobile, "The Chicago Israelite" and "The Sentinel." He was associate editor for two years and contributor for many years to the "Reform Advocate" and to many secular and non-Jewish publications. He is the author of several volumes of essays and studies in Judaism.

Since his arrival in Chicago he has crowded in a life full of activities. He served as a director of the United Hebrew Charities, vice-president of the Illinois Vigilance Association, a director on the Board of the Chicago Hebrew Institute, corresponding secretary of the Central Conference of American Rabbis, and president of the Chicago Rabbinical Association. In his early career he instituted Sunday service in Baltimore and he helped organize Reform Congregations in many small communities. His support was of great value in the reorganization of Mount Sinai Hospital and he was instrumental in interesting Charles Schaffner in the idea of a Kosher Hospital. Although retired and enjoying considerable distinction as Rabbi Emeritus, Rabbi Schanfarber has not ceased to take an interest in all spiritual, cultural and philanthropic affairs. The strenuousness of his activities in the past and the physical afflictions with which he has been tried have had no effect on his patient gentleness and have left no mark on his warm-heartedness. He loves his fellow-man, and in turn is loved by all who are privileged to know him.

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Dr. Gerson B. Levi, Rabbi of Temple Isaiah-Israel, is the third in the group of spiritual leaders who came to Chicago during that period. He was born in Greenock, Scotland, January 23, 1878, the son of Israel and Miriam (Salzman) Levi. When ten years old he was brought by his parents to the United States. The little family settled in Philadelphia and there Gerson spent his boyhood and early manhood. He attended elementary school and high school and later the University of Pennsylvania, in the city of brotherly love. In 1899 he graduated from the University of Pennsylvania with high scholastic honors and a Bachelor of Arts degree. He continued to do post-graduate work and received his degree of Doctor of Philosophy eleven years later.

Israel Levi, a native of Königsberg, Ost Preussen, was a strong adherer to the Haskalah movement and his sincerest wish, in which his wife shared, was that their son become a Rabbi. Thus, his studies were mapped for him in strict accordance with their wish: and when they were informed by his instructors of his brilliant mind and of the profound interest he evinced in all his studies they were filled with great happiness. He studied Hebrew under the tutorship of his grandfather, Hirsch Levi. Rabbi Sabato Morais, a saintly soul given to mysticism, the Rav of the Sefardic congregation of Philadelphia, initiated him into Jewish philosophy and Jewish ethics. Gerson Levi went to New York and entered the "Jewish Theological Seminary" to take up the studies required in order to become an Orthodox Rabbi, a fact not widely known about the man who is now a leader in Liberal Reform Judaism in America. He graduated from the Seminary in 1904 and the same year took up his duties as Rabbi in Helena, Arkansas, where he remained for two years. In 1906 he was called to the pulpit of the newly consolidated Temple B'nai Sholem and Temple Israel of Chicago and he has remained ever since.

There is another chapter in his life more thrilling than the first, for it presents the romantic phase in his career. A short time after Dr. Levi came to Chicago, he met a charming young woman who was the daughter of an eminent Rabbi and the granddaughter of two celebrated Rabbis. He met and fell in love with Elsa, the

youngest daughter of Dr. Emil G. Hirsch. In addition to her great Yichus, which was of no little consideration to him who was himself a great Yachson, Elsa possessed attractions of her own. Her interesting personality and brilliant mind were virtues to be taken for granted in a daughter of a Talmid Chochem. But Elsa Hirsch possessed a talent which threatened seriously as an obstacle in the young Rabbi's courtship. She was decided on a musical career. Her virtuosity as a pianist and her love for the instrument precluded any consideration of matrimony. But she was unable to resist the promptings of her heart and Elsa yielded in his favor as against a brilliant career on the concert stage. In 1907 they were married. They have three sons: Julian, Edward and Harry John, all worthy of their antecedents.

In erudition and scholarship, Dr. Levi ranks high among the Rabbis of this land. His outlook on Jewish life may differ in many respects from that of other Rabbis but his views are a part of his philosophy on life in general and Jewish life in particular.

He acknowledges the debt he owes to his grandfather and teacher, Hirsch Levi. That scholarly old gentleman was the pupil of the famous Reb Shmuel Strashuner and the impression he left on the plastic mind of his grandson is most remarkable. Equally at home with the Greek and Latin classics and the best modern literature, yet when Dr. Levi seeks to clarify or illustrate a point, either from the pulpit or in private conversation, he resorts to the use of a Midrash for the purpose; he goes back to the "Drawing of the Waters" instead of using a modern simile or an ancient parable. He is an independent thinker and when a thought ripens in his mind he proclaims it loudly enough for all to hear, disregarding the mobs that are ready to decry him as a "traitor to the cause of Judaism." His homiletics from the pulpit and discourses from other tribunes may lack the kind of oratorical melodrama that incites sentimental audiences to pathological hysteria but it contains an abundance of intellectual eloquence that strikes deeply and carries conviction. Every thought expressed is clearly and incisively and is sustained by sound logic. His diction is notably free from superficial frills and adornments, for Dr. Levi, primarily interested in

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complete truth or a perfect syllogism, disdains external ornamentations. He seeks to convey what he considers the truth and he does not trouble to obscure it by wrapping it in meaningless words. His quest is ever for power to bring conviction to his auditors, but he does not attempt to counterfeit this power by the use of an extravagance of phrases. He first seeks a definition for himself and then strives to give the entire thesis to his audience.

The pen which Dr. Levi wields is as mighty and powerful as is the power of his speech. For many years he was the associate editor of the *Reform Advocate* and since 1923 he has been its editor-in-chief. He proved a worthy successor to its founder and first editor, the late Dr. Emil G. Hirsch. Not long ago I had occasion to discuss Dr. Levi's versatility with mutual friends. One of them said: "I do not often agree with his editorials but they are so compelling that one is almost forced to read them." He is strongly opposed to political Zionism but he is sincere and what more can one ask?

Dr. Levi is the author of a Hebrew Grammar for children in the higher classes of Hebrew Religious schools, also a volume on Gnostic literature in the Bible and Apocryphy. He compiled and edited a volume of sermons delivered by Dr. Hirsch. He is one of the founders of the "Travelers Aid Society" and has been its vice president for the past eighteen years and guiding spirit ever since its inception. He is a member of the Board of the Jewish Aid Society and a member of the Board of Trustees of the Jewish Institute of Religion, of New York, founded by Dr. Stephen S. Wise. He has been president of the Chicago Rabbinical Association, a member of the Board of Managers of the Central Conference of American Rabbis, a member of the Editorial Board of the *Menorah Society* of Northwestern University and an honorary member of the Saint Andrew Society, which is composed of Chicago Scotchmen.

Mrs. Gerson B. Levi takes her place in public affairs as befits the wife of her husband and the daughter of her sire. She is ex-president of the Sisterhood of Isaiah-Israel Congregation, ex-president of the Conference of Jewish Women's Clubs and President of the

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Chicago Section of the National Council of Jewish Women. She is active in various other fields of endeavor.

Temple Israel, a beautiful edifice, only a few years old, was located on Michigan avenue and Fifty-third street, at one time a fine residential section in Chicago, but shortly after the war the territory was invaded by Negroes, and the white people began to move Eastward. In 1923, Temple Isaiah, which stood on the corner of Vincennes avenue and Forty-sixth place, met with a similar fate. It, too, had to be abandoned because of the invasion of the colored race and its members sought new territory in the South-East section. Both congregations saw that it would be to their benefit to consolidate and accordingly the two merged into one. Isaiah had already acquired a beautiful tract of land on Greenwood avenue and Hyde Park boulevard and on May 6, 1923, the cornerstone was laid on this site for the new Temple. "The Temple" was completed in the same year, and today its dome and minaret present a picturesque silhouette against the sky, a scene reminiscent of the ancient splendor of Israel and its Temple. For a time Doctor Stolz and Doctor Levi alternated in conducting services, but Doctor Stolz retired two years ago to become Rabbi Emeritus and Doctor Levi assumed all the responsibilities and duties of an active Rabbi.

XXII

FROM KISHINEF TO CHICAGO

HARRY JERAMIAH AUERBACH was born and raised in Kishinef. When the pogrom broke out in that city he was sixteen years old. By some unknown miracle he managed to avoid being hurt, but five years later he came to Chicago to meet his death in a manner which stirred the Jewish community to a violent passion.

At noon on Monday, February 2nd, 1908, the newspapers in bold type scarcely dry bore screaming headlines proclaiming the sensational news that a Jewish youth, an anarchist Harry J. Auerbach by name, was killed in an unsuccessful attempt to assassinate George M. Shippy, Chief of Police of Chicago. The Jewish population was shocked and appalled at this wholly unexpected incident. Utterly

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terrified by the first incomplete details of the newspaper stories and without stopping to consider if there were any mitigating circumstances it hastened to condemn the unfortunate youth.

The daily Jewish Courier, a Yiddish newspaper owned and managed by M. Ph. Ginsburg, is regarded as one of the most conservative newspapers in the country, and yet, even this publication assumed an attitude totally at variance with its usual policy. Out of the jumble of surmises as to motive and the maze of conflicting accounts of the attack, the following details emerged: Chief of Police George M. Shippy received several knife wounds in the right shoulder, his son Harry, nineteen years old, was at the Augustine hospital, mortally wounded by a bullet which penetrated his lungs. The Chief's coachman received wounds in his right side and the assassin was killed by bullets from Chief Shippy's gun. The attack had taken place at 9:15 o'clock that morning. The general trend of the various accounts in the different newspapers was somewhat as follows: The assassin, Harry J. Auerbach, a Russian Jew, a fanatic, a crank and an anarchist, had come to Chicago three months before and made his home with his eighteen year old sister Olga. His sweetheart occupied a room in the same flat. Auerbach was born in Kishinef and immediately after the pogroms he ran away from the bloody city and came to Austria. There he struggled hard and suffered from a scarcity of food and shelter for five years. At the age of twenty-one he came to Chicago. He had very few friends and became melancholy and brooding. From his sister it was learned that he lost his job here and being unable to procure other employment he had to depend upon her meager earnings for support. When she fell behind with her rent and he was still without employment, he became more and more despondent.

From here the composite story boils down to this altogether ridiculous tale: The struggle, which lasted but a few minutes, took place in the house of Chief Shippy, at 31 Lincoln Court. Harry Auerbach rang the doorbell and the Chief answered it himself. As soon as the door was opened Auerbach entered and gave the Chief a sealed envelope. Shippy was suspicious of the young man from the moment he entered. He grabbed him by both arms and called

to his wife to come and search his pockets for weapons. Mrs. Shippy hastened to her husband's side, did as she was told and discovered that the unwelcome guest had a revolver in his pocket. She screamed a word of warning to her husband, but at that moment the assassin freed himself from the grip of the Chief, seized the gun and pulled the trigger, intending to fire at Mrs. Shippy. The bullet went wild and struck Harry Shippy, the Chief's son, who, on hearing the commotion, rushed down the stairs to learn the cause of it. The Chief then pulled out his gun, but before he had a chance to shoot was stabbed in the shoulder by a stiletto which Auerbach had concealed about his person. At this moment the Chief's daughter Georgia and the coachdriver came running to the scene attracted by the noise. The intruder was finally overpowered but not before he was punctured with bullets.

Many exaggerated and sensational variations of the theme were told in the columns of the newspapers but improbable as most of them were no one even questioned their veracity. A coroner's inquest was called, Assistant Chief of Police Herman Schuettler took charge of the matter and the inquest was postponed pending the outcome of the injuries inflicted on the members of the Chief's household. Meanwhile the highest praise was showered on the Chief for his calm, collected action and great bravery. Even President Roosevelt sent a letter of congratulation to the hero of the day. But no one gave a thought to the poor youth of twenty-one who had escaped the horrors of Kishinef only to find a more shameful death and a hole in the ground in the potter's field. I said no one gave a thought, I am wrong! There was one man in the city whose mind was filled with unformulated doubts about the Auerbach tragedy. His name was Peter Boyarsky and he was editor-in-chief of the *Daily Jewish Courier*. No man ever left as many enemies behind him as did Boyarsky when he died, but no man was ever more proud of his enemies. And yet, Boyarsky was capable of the greatest personal sacrifices in the name of friendship. His motto was: "My friends can do no wrong." On the surface he seemed a cold, cynical and soul-less character, but within there palpitated a warm heart.

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From the first day of the Auerbach tragedy, Boyarsky was perhaps the only skeptical man in the city as to the veracity of the press reports. It did not seem logical, to his way of thinking, that an insignificant youngster of small stature and weak body was likely to possess sufficient energy and courage to go to the home of the Chief of Police for the purpose of making an attack on his life. Still less likely was it that a weakling like Auerbach could cause so much havoc in the midst of three strong and powerful men and two women. The doubts increased in his mind when the fact was established that Auerbach was found literally riddled with bullets. Boyarsky confided his fears and doubts to one person only, to Mr. M. Ph. Ginsburg, publisher and managing editor of the *Courier*. The logic of Boyarsky's arguments left Ginsburg in a turmoil of suspicion. The tragedy of the whole affair affected him so strongly that he expressed his complete confidence in Boyarsky's judgment in the matter and directed him to act editorially as he might see fit.

Another incident which occurred at a great distance from the scene of the Auerbach affair came to have some relation with it. On the very same day that the Auerbach tragedy took place at 31 Lincoln Court in Chicago, the "Burnett Restrictive Immigration bill" came up for a hearing in the House of Congress. This bill was the first attempt by the enemies of immigration to invoke legislation to bar immigration from our shores. Congressman Adolph J. Sabath of Chicago, who was in favor of keeping our doors wide open, was making an impassioned plea in behalf of the immigrant, when a colleague handed him a newspaper which in large headlines announced the attempted assassination of the Chicago Chief of Police, by a Russian Jewish anarchist. Congressman Sabath immediately wired to the "*Chicago Daily Courier*" asking for more information. The strange "coincidence" of the crime and the introduction of the immigration bill occurring on the same day prompted Boyarsky to take an even greater interest in the affair with a renewed determination to trace it to its deepest source. During the first few days, while the tumult was raging and the police had unlimited authority to place under arrest any person suspected of anarchistic tendencies, Boyarsky moved about quietly and cau-

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tiously, in an endeavor to find out something concerning the life of the youth who now lay buried in the potter's field. His first move was a call on the sister, Olga Auerbach, whom he found in bed stricken by grief at losing her brother and racked by the terrible ordeal she had undergone while in the custody of the police. From her he obtained sufficient information to convince him more strongly than ever that her brother was no anarchist, that he had been imbued with a deep religious piety, that he had followed the traditions of his fathers and had wound the philacteries around his arm daily.

Up to this time his editorials were mild exhortations to the public to reserve judgment and withhold condemnation until further developments. When he was entirely convinced that Harry Jeremiah Auerbach was no anarchist and that he had gone to the Chief's home with no criminal intent; when all evidence obtainable only strengthened his conviction that Auerbach had no weapons on him at the time of the "crime" (and no weapons were found in his room on Washburn avenue, the claims of the police department to the contrary), then Boyarsky inaugurated a propaganda among his readers which started with an editorial bidding them claim the body of the victim and inter it in a Jewish cemetery. Boyarsky knew the psychology of his people and he knew that the easiest way to arouse their sympathy was through G'milath chesed shel Emeth. His editorial entitled "A Voice From the Potters-field" appeared in the Courier and proved him the psychologist, for it had the desired effect on the Jewish community and was translated and published in every Chicago newspaper. I shall omit the part that was played by some of the Jewish politicians who held jobs under the Busse administration; to whom the little jobs they held were more important than the reputation and honor of all the Jews in the United States. I cannot, however, overlook the men and women, Jews and Gentiles, who, like Boyarsky, when they became convinced that Auerbach was an innocent victim did everything in their power to vindicate him and expunge the blot from his people. Among the foremost in the caravan of justice were Miss Jane Adams, Dr. Emil G. Hirsch, Judge Julian W. Mack, Dr. David

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Blaustein, and M. Ph. Ginsburg; besides certain professors of Northwestern University and of the University of Chicago who were unwilling at the time to have their names disclosed and without their permission now I cannot mention them by name.

It was a quiet, simple and dignified procession which attended the removal of the body of Harry J. Auerbach from the ignoble grave to a resting place in a Jewish cemetery. Great caution was necessary, for those who participated in the funeral were aware that they endangered their liberty. The police department and the entire city administration would take every precaution to see that nothing was done to erase the stigma from Auerbach. It was necessary in order to preserve their own integrity to have him stand condemned in the eyes of the world as an anarchist and assassin. It is no longer a secret that the police tapped the telephone wires in the office of the Courier and a persistent rumor was afloat that they intended to make a raid on the Chicago Hebrew Institute, on the office of the Daily Jewish Courier and even on Hull House.

The funeral took place ten days after Auerbach's untimely and violent death. Among those who braved arrest in order to fulfill the Mizwah of "escorting the dead to his last resting place" were Bernard Horwich, Harris Horwich, J. Linenthal, David Shapiro, J. Arkin, Siegel, Ehrenberg, H. Edelstein and M. Janowitz. It required considerable scheming to elude the prying newspaper reporters and police spies. The heads of the Jewish Charities assisted considerably in carrying out the plans without disclosing any part of the arrangements.

Another editorial from the pen of Boyarsky the day after the funeral was even more stirring than the first. It was entitled "From Kishinef to Chicago." This too was translated and published in all Chicago newspapers. But the one that precipitated a climax was the editorial under the headline: "Wanted an Emil Zola," the translation of which occupied the front page of almost every newspaper and provoked long editorials in the English press. The unrefuted charges brought by Boyarsky convinced all fairminded men that Auerbach was an innocent victim and Chief Shippy was guilty of cold murder.

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What actually transpired at Thirty-one Lincoln Court, on February 2nd, 1908, and what brought the unfortunate boy to that home, has remained a secret for these past twenty-two years. It is not likely that the whole truth will ever be revealed. But some of the facts did come to light through the efforts of Peter Boyarsky and the Courier after George Shippy died a raving maniac in a sanitarium. A rumor became persistent that on the night previous to the Auerbach tragedy the Chief attended a banquet and did not return until the early hours of the morning. The eighteenth amendment to the constitution was only a fancy then in the mind of some pious member of the Y. M. C. A. or the W. C. T. U. Perhaps if the amendment had been in existence, or if banquets had been occasions for speechmaking and eating only, Harry J. Auerbach's escape from the city of pogroms might not have been in vain.

XXIII

THE CONQUEST OF CONDITIONS

It is still a mooted question whether man creates conditions or conditions mold the man. This question came with renewed force to my mind as I am about to review the activities of Judge Harry M. Fisher, whose career has been most extraordinary. His history instead of simplifying the controversy seems to render it all the more confusing, for his rise is an enigma to the historian, a problem to the student of social science and an unexplainable phenomenon to the psychologist. That he is not the creature of conditions is evidenced by the story of his life, which I shall narrate in the next few paragraphs. That he is a man who could master conditions seems altogether unlikely to the observer who views his small stature, unaggressive mien, and gentle manner.

Judge Fisher was born on January 1, 1882, in the province of Kovno, Russia. Like all Jewish boys in the small towns of Russia he attended Cheder and when he emigrated with his parents to America on December 23, 1893, he was already a student of the Talmud. During his first two years in Chicago he attended public school, but he had many brothers and sisters all younger than he

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was, for whom their father found it too arduous a task to provide food and clothing. Harry, the oldest child, was withdrawn from school that he might share the burden of supporting the family with his own earnings. He became a vendor of newspapers and attended night school. At the age of fifteen he became a cap-maker and the time not occupied by his trade he devoted to the study of English. When a lad of sixteen he joined two social and literary clubs whose members were about his own age: "The Sons and Daughters of Zion" and "The Victorian Social Club." They exercised a remarkable influence on the life of the youth. It was at the meetings of these organizations that the ambition was born in him to become a public speaker, an ambition which led him to conquer conditions and surmount great obstacles.

Together with Doctor George Halperin he organized the "Volunteers of Zion," a Zionist organization with military tendencies. The story of Demosthenes, the Greek orator, who was afflicted with an impediment of speech but whose ambition to become an orator was so great that he went daily to the seashore, filled his mouth with pebbles and shouted above the roaring of the waves until he overcame the defect, is not of greater interest than the story of Harry Fisher's efforts to become an orator. Instead of an impediment of speech, Harry Fisher had to overcome the obstacles of a meager education, the mastery of a foreign language and the previously mentioned smallness of stature, which did nothing to prepossess an audience in his favor. By dint of hard work and diligent self-application he succeeded in mastering the art of oratory and achieved an eloquence which has charmed innumerable audiences.

However, to return to the year 1900. Encouraged by his friends he continued to study English and in the fall of that year he entered the Atheneum school. One of his instructors, who took a liking to the eighteen year old lad, prevailed upon him to take up the study of law.

In 1901, Harry M. Fisher matriculated in the Chicago-Kent Law School. Still deficient in English he had to memorize his lessons and recitations word for word as he received them from the in-

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structors or the text books. At the end of his first year he received honorable mention for his work. Most interesting to us and perhaps most painful to Harry Fisher is the fact that the members of his immediate family and all of his relatives were strongly opposed to his studies; even Esther, his sweetheart, who is now his wife, threatened to give him up if he did not abandon his "foolish ideas" of becoming a lawyer.

During the period of his College years he gave up his club activities and devoted all his spare time to his studies. He obtained a position as clerk in the law office of Shuran and Zoline; here he was given an opportunity to acquaint himself with the practical side of the legal profession. In October, 1904, he was admitted to the bar. In 1905 he formed a partnership with Leon Hornstein. On June 25 of the same year he married Esther Soboroff.

His first public activities were in the Zionist organization. In 1905 he participated in the annual convention of the Order Knights of Zion which was held in St. Louis, Mo. About the same time he became active in the movement for a Chicago Hebrew Institute. Even at this period his personality attracted to him a group of men who made him their leader and followed him into any movement he joined. In this circle were Isaac Lurya and Moe Joseph, who were in the wholesale lumber business, and the two brothers Samkowitz, building contractors, all fairly well situated financially and liberal contributors to worthy causes. In their endeavor to establish the Hebrew Institute Fisher and his friends labored strenuously and were greatly instrumental in finally getting it started in its first home on Blue Island avenue.

We next find him associated with Doctor Benjamin H. Breakstone, S. J. Rosenblatt, Isaac Lurya, Moe Joseph and Max Korshak in the drive to establish a "Kosher" Hospital for Orthodox Jews.

In 1909, when Judge Julian W. Mack was a candidate for reelection as Judge of the Circuit Court, Harry Fisher for the first time entered the political arena in the interest of Judge Mack. In 1910 he organized the Lawndale Club and in 1912 he was himself elected Judge of the Municipal Court.

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In 1911 Bernard Horwich, Harry A. Lipsky and Judge Fisher organized the "Federated Orthodox Jewish Charities." Not long ago I had occasion to discuss with Leo F. Wormser, a director of the Board of Jewish Charities, the highlights in the history of the Associated Charities. Mr. Wormser said: "To my mind, the most significant and purposeful event in the history of Jewish charities in this city was the consolidation of the Federated and Associated Charities." I misinterpreted the remark as an affront against the Orthodox charities and I retorted, somewhat provoked: "To my way of thinking the greatest event was the organization of the Federated." I now realize that Mr. Wormser was right. The organization of the "Federated Charities" was the climax of the revolutionary movement of the East European immigrant against the leaders of the "Associated Jewish Charities"—the revolution which began with the organization of the B. M. Z. The consolidation of the two must be regarded as a treaty, a recognition of equality between two powers. It was no longer the relation between the giver and the receiver, but an amalgamation on equal terms of two forces for the common weal.

At the first meeting of the Federated Charities, the sum of fifty thousand dollars was subscribed. The officers elected were: Bernard Horwich, president; James Davis, Samuel Philipson and A. S. Roe, vice presidents; B. J. Schiff, treasurer; Harry A. Lipsky, recording secretary; and Mrs. Julius Stone, financial secretary.

In 1915, Judge Fisher and Harry Lipsky issued a call for a meeting to organize a committee to raise funds for the sufferers in the war stricken area of Russia. The leaders of the Reform wing were opposed to such a move, fearing that it would create prejudice among the non-Jews. The only one of that group who defied the old "Lomo Yomru" (What will the Gentiles say?) was Doctor Emil G. Hirsch; he signified his sympathies by his presence at the meeting. Harry A. Lipsky was made chairman of the committee, and was later succeeded by Dr. Hirsch, who served two terms. Immediate and concerted action was necessary for a General Staff Order had been issued by the Russian army directing the evacua-

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tion of all Jews from the area near the border lines, a command which caused untold hardships and suffering to hundreds of thousands of Jews. The committee was the nucleus for the three subsequent widely spread organizations that functioned in the United States throughout the war and collected many millions of dollars for the war sufferers: the Central Relief, an agency maintained by Orthodox Jews; The People's Relief, the organization supported by the Radicals, and the American Jewish Relief, subscribed to by the Reform Jews.

In 1917, a campaign was launched to raise ten million dollars for relief work in Eastern Europe. Julius Rosenwald, of Chicago, came forward with his own donation of one million dollars, the largest sum ever contributed by an individual towards immediate relief. Judge Fisher opened the first meeting with a stirring appeal to arouse the sympathies of the German Jews. It was the famous meeting at which the silver tongued orator, Rabbi Aba Hillel Silber of Cleveland, Ohio, was heard for the first time by a Chicago audience.

In the same year, the Kerensky government appointed Bachmetoff to represent the Russian government as ambassador to Washington. The Lawndale Club designated a committee of three, Judge Fisher, Dr. Abe Frankel and S. J. Rosenblatt, to go to Washington and invite the Russian ambassador to Chicago, to be the guest of the Jewish People. Bachmetoff accepted the invitation, the date was set and all other arrangements were made. A general committee backed by the Union League Club was organized to entertain the distinguished guest and the members of his suite in proper style. The committee arranged an outdoor meeting in Douglas Park to present the guest to the people. Fifty thousand persons attended and Judge Fisher presided at the gigantic meeting. Speeches were made by the Ambassador and the young Baron Ginsburg, an Attaché to the embassy. In the evening a dinner was given by the Union League in honor of Bachmetoff. When the Ambassador concluded his speech he whispered to Judge Fisher that after the excitement of the day he would like to retire early.

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Accompanied by Judge and Mrs. Fisher he took his leave and the party repaired to his suite, where they spent the remainder of the night—discussing the Jews of Russia: their existence in the past, their lot under the new regime and the possibilities the future holds for them.

In 1919, a new drive was inaugurated to raise fifteen million dollars; this drive was interdenominational. Judge Fisher travelled throughout the country, making appeals for money. The amount of the non-Jewish contributions was negligible but the character of the drive gave to the speakers an excellent opportunity to enlighten the non-Jewish world on the aims, the lives, the ideals and the aspirations of the Jewish people.

In 1920, Judge Harry M. Fisher went to Russia, on behalf of the "Joint Distribution Committee" to investigate the conditions of the Jews. With him travelled Max Pine, a leading socialist from New York, and Doctor Israel Friedlander, professor of the Jewish Theological Seminary, also from New York. The Ukraine was being ravaged by an epidemic of typhoid fever, which made it impossible to bring relief to the people of that territory and so in April he returned to Warsaw. During his stay in Warsaw he was confronted on all sides with the intense poverty and suffering about him, but suddenly hostilities were declared between Poland and Russia and Judge Fisher was able to leave Warsaw just in time.

From Warsaw he repaired to Revel, Estonia, where he awaited an order from the Soviet government permitting him to enter Russia. Not until the end of May was he finally admitted. He had several conferences with Tchicherin, which resulted in his receiving permission from the latter to do relief work in Russia.

One of the outstanding incidents in the memory of Judge Fisher was the arrest of one hundred and seven Zionists, charged by the "Evzes" as counter-revolutionists. At the time of his arrival they were languishing in the jails of Moscow. He met Rabbi Maze from whom he gathered the details of their arrest and then he went before the authorities to establish their innocence. He succeeded in having them all liberated. At last an agreement was signed by

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Fisher, on behalf of the Joint Distribution Committee and by the representatives of the Soviet government. This agreement, in effect, broke the food blockade against Russia, which existed since the fall of the Kerensky government. While the documents were being signed and the details were being arranged a carload of food was waiting in Revel to be released and shipped into Russia. A carload of food! The first of many more to relieve the sore hunger of a whole nation!

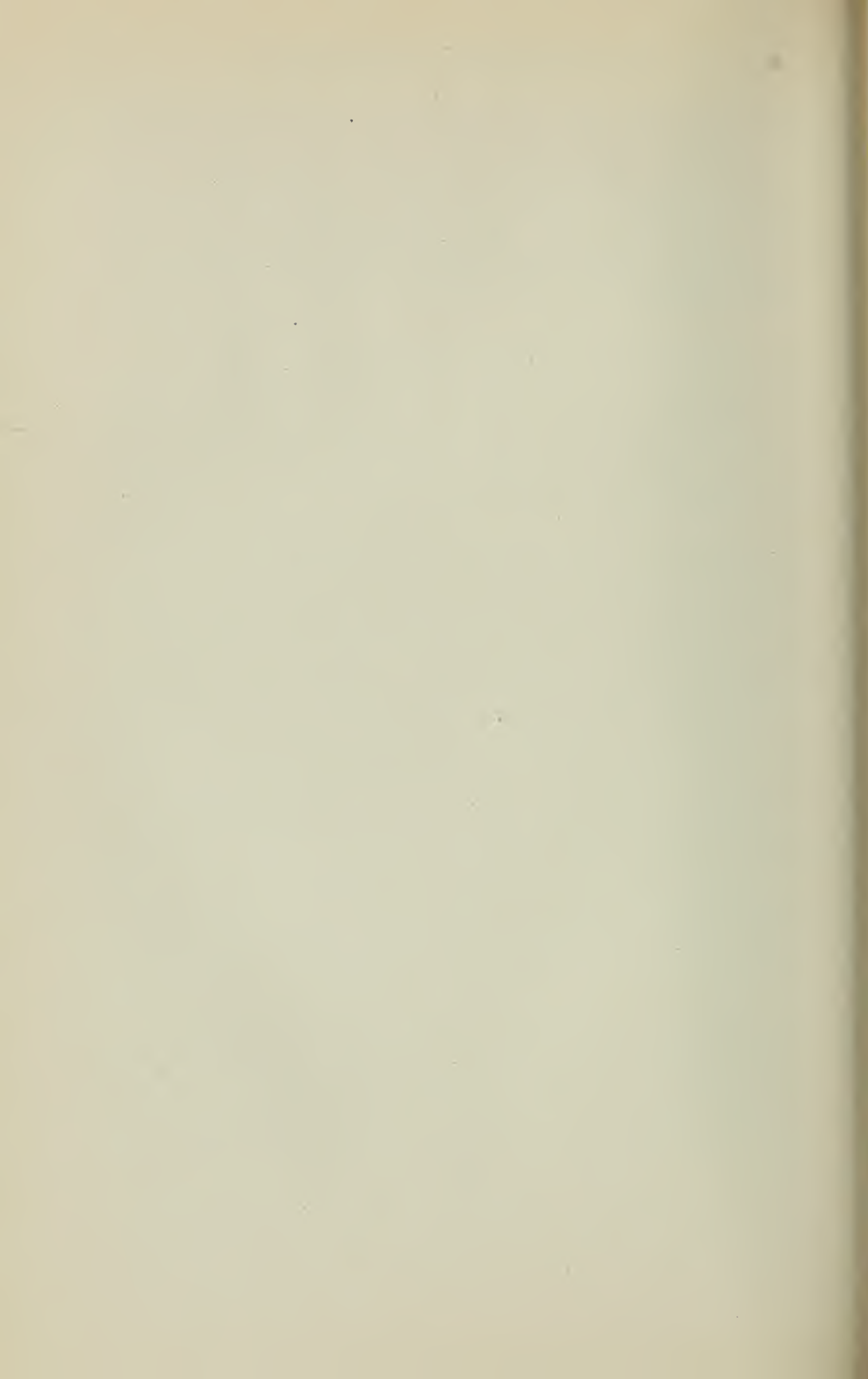
On his way to Stockholm, as he reached the docks he was recognized by a Jewish newspaperman who conveyed to him the sad news of the tragic fate that had befallen Doctor Friedlander and his assistant Kantor. While on a mission to distribute aid to poor needy Jews the two were set upon and killed by robbers. Another tragedy to add to the many horrors etched on his mind by his experiences during the year 1920.

Judge Fisher played an important part in the 1921 campaign for funds distinguished as the "Foodless Banquet Drive." In addition to the ingenious plan of Jacob M. Loeb, which is given elsewhere in these pages, one other incident is worthy of mention. A mass meeting was called at Sinai Temple, where an appeal was made to raise funds. Judge Fisher was the principal speaker. He stirred the vast audience with the grim tale of his experiences in the war-ridden provinces and actually moved men and women to tears. At a dramatic pause in the narrative when the tension was high, Doctor Emil G. Hirsch suddenly rose to his feet and in solemn manner recited the Kaddish (prayer for the dead). The effect on the audience was indescribable. Sobs were torn from the breasts of the sympathetic listeners, and men, weeping unashamed, pledged themselves to amounts beyond any expectation for the relief of stricken Russia.

In connection with the "Hillel Foundation," an institution furthering the cultural interests of American Jewry in our universities and of which Benjamin Engelhardt, president of Temple Sholem, of Chicago is the original founder, Judge Fisher's name is found linked with those of Julius Rosenwald and Doctor Louis

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Mann as the most active participants in its organization. The various interests of Judge Fisher are too numerous to recount in this volume. I must omit his trip to Palestine, and his activities in the Zionist organization as well as in many other movements of a Jewish and civic character. I have recounted enough to show what a potent factor Judge Fisher has been in the rise and growth of Jewish Chicago.



PART THREE

I

A NEW GENERATION

WITH all the other woes and misfortunes the World War brought about, there ensued a general apathy in religion; its decline was universal. From every pulpit went forth a voice of despair. In American Judaism, the slipping of the younger generation from the folds of their fathers was felt as keenly as among all other denominations. It brought consternation and dismay to the hearts of many and filled them with gloom and pessimism, especially those who still clung in one form or another to the age-old traditions. They had forebodings and were possessed by premonitions. Some cried out from the depths of their souls, with sorrow and anguish; others—with great joy and delight: "Judaism is dying! Another generation and there will be no Jews in America!" To prove it they pointed to the present "machine age," whose tide was ruthlessly sweeping away all sentiment and the last vestiges of belief. Those for whom the main tenets of religion were charity and philanthropy, pointed with tears in their eyes to the passing of Jacob H. Schiff, Louis Marshall and Julius Rosenwald and they moaned: "They are all going one by one, who are left to fill these vacancies?"

Since the future of American Judaism depends upon the younger generation, there can be but one method by which we can gauge the future of American Judaism. Instead of abandoning ourselves to pessimism and laments for those who have passed on, let us examine the material of the newer generation, and decide whom we can count upon for leadership when we shall be no more. My acquaintance with many young people prevents me from sharing in the pessimism entertained by so many. The material is plentiful

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and the quality is of the finest, in both camps of American Jewry. Further on I shall present several representative types who have already made a splendid beginning towards Jewish leadership, but at this point let me introduce Leo F. Wormser. He was born in Chicago, July 6, 1884. David Wormser, his father, had come from Germany at an early age, and being intelligent and alert, he readily acclimated himself to the new environment. He read the history of the United States and became devoted to the principles and ideals of American institutions, as applied to universal Justice. He was elected president of the Standard Club, which was regarded as an honor and distinction. He loved the company of learned and scholarly men because he had much in common with them and he gathered them about him in his home. Frida, the mother of Leo, was endowed with the virtues of a true mother in Israel; goodness, modesty and self-effacement were among them. The keen sense of patient justice which dominates Leo Wormser in all of his actions he probably inherited from her, for one of the earliest preachments from his mother's lips was the saying of the Talmudist: "Judge not your neighbor until you have placed yourself in his position."

Under the exterior of cosmopolitan polish, the moral fibers of Leo F. Wormser's being are purely Hebraic. The "Ethics of the Fathers" is the foundation upon which rests the structure of all his ideals, though he himself may not be conscious thereof and might even refute this statement. He may trace the inner world which he has formed to the philosophic writings of Aristotle or Plato, Kant or Hegel, Carlyle, Nietzsche or any of the other philosophers he studied during his years at the university, but his philosophy is intensely and inherently Jewish. An American no less than one whose ancestors date back to the Mayflower, he has a wider outlook and a deeper appreciation for the values of America's cultural opportunities, by reason of the greater scope of his perspective.

Wormser attended Chicago public schools, the Armour Scientific Academy and in 1904 received the degree of Ph.B. from the University of Chicago. For two years he pursued the study of law at Harvard Law School, then returned to the University of Chicago, where he was awarded the degree of Doctor of Jurisprudence.

A NEW GENERATION

In 1909 he entered the law office of Rosenthal and Hamil as a law clerk, but his apprenticeship lasted only two years, after which he was admitted as a partner to the firm now known as Rosenthal, Hamil & Wormser. From then on his career progressed steadily. During 1922 and 1923 he lectured in the law school of the University of Chicago on "Practical Aspects of Drafting Legal Documents." He became one of the Board of Managers of the Illinois Law Review. He is a member of the American Law Institute engaged in drafting a Restatement of the Law. As an advocate he has gained wide recognition.

In other fields he serves as a Trustee of the new Planetarium, erected by Max Adler; he is a trustee and secretary of the board of the Museum of Science and Industry, founded by Julius Rosenwald, a member of the Executive Committee of the Civic Federation, and a member of the Orchestral Association.

When Julius Rosenwald conceived the idea of building the Museum of Science and Industry, he selected Leo F. Wormser to accompany him to Europe for the purpose of studying institutions of a similar character in foreign countries and to assist him in working out plans and developing the project. Max Adler also chose Wormser to accompany him on a similar expedition abroad to get ideas for the Planetarium.

His activities, however, are not confined to legal, civic or cultural enterprises. For the past fifteen years he has been a member of the board of directors of the Jewish Charities, and has given his time and legal counsel freely to all charitable and philanthropic causes.

Leo F. Wormser possesses an analytical mind, which views dispassionately all subjects of his research. His outlook on man's relations to his fellow man and the universe is purely scientific and accordingly on the surface it appears to be free from any sentiment or emotion. But what lies beneath? He makes an appeal for European Jewry on behalf of the Joint Distribution Committee in 1925 and entitles his address "Facts and Issues." On opening the pages of the booklet recording this address, we find an exposition of sound logic, an appeal to the mind rather than to the heart, but under-

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neath the solidity of reason and logic there is his soul—the “Ethics of the Fathers”—and hence he exclaims against those who might turn a deaf ear toward suffering humanity: “We boast, Gentlemen, that we live in the twentieth century, but if such human indifference is the result of the development of our civilization, take me back one hundred years before the Christian Era and let me sit once more at the feet of that eloquent Roman, Terence, famed even then for the moderation and soundness of thought, who said:

“‘I am a man; and nothing that relates to man do I deem foreign to me.’”

Here then, in spite of his scientific training, his analytical methods of reasoning and the modernity of his philosophy of life, is evidence of a dreamer, possessed of deep emotions and moved by strong sympathies for his fellow Jews and for humanity.

The two outstanding elements in Leo F. Wormser are his Jewish background and his modern scientific methods of logic and reason. His fabric of ethics, in which are woven the warp of Jewish imagination and tradition, and the woof of modern science and reason to produce an outstanding type in young American Israel and his leadership in the American Judaism of tomorrow is bound to bring forth desirable results. Wormser is not alone. I chose him because he is representative of a newer generation that must remove cause for despondency in contemplating the future of American Jewry.

II

JEWS IN HIGHER LEARNING

IN AN earlier chapter, under the heading, “The Spiritual Aspect,” I speak of the time when “the University of Chicago existed on paper only.” Today this institution of learning is recognized as one of the leading universities in the country and, it is no exaggeration to state that the Jewish community helped greatly in its transition to reality and contributed much to its financial, scholastic and spiritual importance. The university first opened its doors and began to function in 1892. In Nineteen Hundred and Sixteen, Doctor Thomas Wakefield Goodspeed, one of its first professors, completed

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a volume entitled: "A History of the University of Chicago," from which I quote the following:

"The other auxiliary movement, connected with the appeal to the business public, was that of the Jews. On February 20, 1890, the secretaries called on B. Lowenthal, a Jewish banker, who expressed great interest and promised to undertake to inaugurate a movement among his people. Dr. E. G. Hirsch and E. B. Felsenthal entered heartily into the undertaking, as did others who were consulted, and on April 8, the Standard Club, composed of four hundred of the leading Jews of the city, on the motion of Morris Selz, unanimously and enthusiastically voted to raise twenty-five thousand dollars for the new institution. A committee of ten was appointed which pushed the work with energy through the succeeding two months. The committee assumed the entire labor of securing the subscriptions, wholly relieving the secretaries from any responsibility or effort. The latter had secured fifteen hundred dollars from Jews who were alumni of the old University before this movement began. The committee of ten finally turned in subscriptions aggregating twenty-five thousand five hundred dollars, making the total pledges received from the Jews twenty-seven thousand dollars. This generous cooperation was one of the essential factors in the final success achieved. The fact that the Standard Club and the Jews generally were making this volunteer contribution for the new institution did much to invite public attention and interest of all classes of citizens in the movement."

The amounts which the University of Chicago received from Jewish citizens in the past thirty-five years in the form of contributions, endowments and bequests is amazing. Here is a partial list, containing only amounts of fifty thousand dollars and upward and it runs into the millions:

Mr. and Mrs. Max Epstein, gave \$100,000.00 for the Epstein Clinic, February 5, 1917. \$50,000.00 endowment of Epstein Clinic. \$100,000.00 for Development Fund, January 26, 1925. \$100,000.00 for the Lying-in Hospital, an out-patient department operated as a part of the Max Epstein Clinic, December 19, 1927. \$25,000 a

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year, for five years, first payment to be made on July 1st, 1929, towards the support of the University Clinics. \$1,000,000.00 for the erection of an art building which will be part of the University as a whole but which will elect a separate Board of Trustees. To be known as "Institute of Fine Arts of the University of Chicago, Founded by Max Epstein." September 21, 1929.

Mr. and Mrs. John Hertz gave \$75,000.00 to be expended by the University of Chicago in the study of disorders of the pituitary gland and related conditions, with special reference to their treatment. February 28, 1929.

Mrs. Edward Hillman gave \$50,000.00 bequest in the form of a trust fund to aid students in government, agriculture and political economy. (Edward Hillman Scholarship Fund) April 14, 1927.

Mr. Louis D. Kuppenheimer gave \$250,000.00 to establish an endowment fund, the "Louis B. and Emma M. Kuppenheimer Foundation" in the department of Ophthalmology, September 2, 1927.

Mrs. Adolph J. Lichstern gave \$1,000.00 to the Harper Library, 1908. \$5,000.00 to the Medical Schools, 1919-20. \$241,401.37 from the will of Mr. Lichstern, August 8, 1929.

Mrs. Leon Mandel gave \$550.00 for various purposes, 1894-1909. \$85,000.00 for Mandel Hall, 1902-04. \$3,000.00 to Harper Library, 1908-09.

Mr. and Mrs. Jesse L. Rosenberger gave \$43,096.07 for the Rosenberger Educational Fund and Medal Funds, 1914-27. \$1,458.51 to be added to the previous contributions: \$958.51 to be added to prize fund and \$500.00 to Medal Fund July 11, 1929.

Mr. and Mrs. Julius Rosenwald gave \$1,500,000.00 to different departments and for different purposes 1904-25. \$5,000.00 additional for four years beginning 1927-28 and ending 1930-31. \$7,500.00 toward defraying cost of library at Luxor, May 1927. \$250,000.00 to Building Fund of Lying-in Hospital, December 1927. \$250,000.00 toward the erection of a building for physics, astronomy, and mathematics, January 1928. \$5,000.00 Student Loan Fund in memory of Dr. T. W. Goodspeed, January 1928. \$50,000.00 for Samuel

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Deutsch Foundation. 8,000 shares Electric Bond and Share Company common stock (in addition to 4,000. shares previously reported) and 10,000 shares Radio Corporation of America, common-stock—purpose to be designated later by Mr. Rosenwald. \$2,000.00 for the support of a study of dependent negro children by the school of Social Service Administration, March 13, 1930.

The University of Chicago has had two prominent Jews as members of the Board of Trustees: Mr. Eli B. Felsenthal, a well known practicing lawyer who has been serving on the Board since 1892, when the University came into being. In accordance with a resolution recently passed by the Board he is soon due to become an honorary member, after serving for forty years. Mr. Julius Rosenwald was the other member of the Board of Trustees and it is obvious that his influence has been greatly felt.

The entire undergraduate student body of the University of Chicago numbers about seven thousand. Of these, seven hundred and fifty, or ten and one half percent are Jewish students, a ratio which is about in proportion with the percentage of the Jewish population in Chicago.

For some unknown reason Northwestern University has not been as fortunate as the University of Chicago in receiving gifts from wealthy Jewish donors; and yet, in the past ten years the amount of Jewish contributions to Northwestern University exceeds one million, one hundred and twenty five thousand dollars, as is shown by the following list. (It is worth while calling the attention to some of our wealthy brethren that because their endowments, gifts and bequests were not in most cases designated as Jewish, they were not recorded as such and therefore can not be credited to the account of our people.)

The following list of contributions to Northwestern University is acknowledged to come from Jews:

Joseph B. DeLee

1923—Medical School.....	\$ 10,000	
1929— " "	100,000	\$110,000

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Max and Harry Hart		
1926—Julius Rosenthal Foundation.....		20,000
Mrs. Levy Mayer		
1924—Law School.....	\$549,000	
1929— " "	301,000	850,000
Mrs. George Pick		
1926—Julius Rosenthal Foundation.....		20,000
Lessing Rosenthal		
1926—Julius Rosenthal Foundation.....		20,000
Julius Rosenwald		
1925—Children's Dental Clinic.....		39,000
Mrs. Joseph Schaffner		
1922—School of Commerce.....	\$ 10,050	
1927—Joseph Schaffner Library.....	50,000	
1930— " " "	10,000	70.050

III

JEWS AGAINST JEWS

"ABROAD the sword bereaveth, at home there is the like of death." In 1910, in the city of Chicago, tragedy again stalked the Jew. It was no Titus of Rome, no minions of the Babylonian army, nor a Haman in the kingdom of Persia that beset him. This was a combat between Jews and Jews. In the late summer, when a congressional committee in Washington was investigating immigration conditions in the United States and considering the advisability of closing its gates against "undesirable" foreigners, forty-five thousand garment workers in Chicago became involved in a bitter struggle which attracted the attention not only of the entire labor world, but stirred the interest of all thinking men and women. Eighty percent of the workers were Jews and ninety-five percent of the manufacturers were Jews, hence Chicago Jewry was divided into two camps: wealth, power and influence on one side, manual skill, drudgery and sweat on the other.

The conflict was entirely unpremeditated on either side. Talmudic legend tells us that the tongue of a wagon caused the de-

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struction of the city of Better, the university seat of Judaea. It is often that great catastrophes spring from such insignificant causes. This disaster which involved one hundred and eighty thousand human beings directly and many more indirectly, was precipitated by sixteen girls. The number of garment workers that joined the strikers, according to reliable authority brought the total to forty-five thousand bread winners. Estimating an average of four dependents to every bread winner, the number of persons left breadless, homeless and penniless reached one hundred and eighty thousand. This means that the entire Ghetto was affected; landlords, grocers, butchers, bakers and all the other purveyors of merchandise and service who did business with these people. From a small, compact volume, entitled "The Clothing Workers of Chicago" I quote the following extracts: "The strike rose directly from the industrial conditions of the workers of Chicago. There really were no definite demands; the demands were that conditions must be changed; nobody knew exactly what they wanted; they wanted something better of course or different.

"The conditions were the inevitable result of the nature and organization of the industry itself, coupled with the unorganized and defenceless conditions of the workers. A glance at the history of the competitive struggle between the Chicago Wholesale Clothier's Association (an organization of big concerns formed in defense against the new small tailor shops) and the big firm that refused to enter the Association—Hart, Schaffner and Marx—is enough to show how the independent tailors and later the contractors, were all caught in the same system. Gradually, under the competition of more powerful firms the smaller inside shops were driven out of independent business. Many of them turned their inside shops into contract shops and began to work for these big firms on a contract basis. The contractors thus found themselves caught between the upper and the nether millstones of the association firms and their rival, Hart, Schaffner and Marx. They became mere pawns in the fight for supremacy. The first tactical move in this struggle came in response to a tactical increase in contractor's prices granted by the Association houses, when Hart,

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Schaffner and Marx suddenly withdrew all work from their contract shops and opened in their place inside shops employing over eight thousand tailors. This step was the signal for a drive on the part of both competitors to reduce their labor costs. The contract system lent itself easily to reduction in wages, for the contractors would pass the price of reductions demanded by the manufacturers onto the workers by lowering their rates. At the same time Hart, Schaffner and Marx would try to preserve its competitive position by cutting wages of its workers. This whole process, also, made easy by the prevalence of piece work in an unorganized market. Without protection of their piece rates, the workers would be speeded up and then, when their earnings increased, would have their piece rates cut. A seasonal industry, unorganized workers, contractors, produced their natural and inevitable consequences—low earnings, excessive hours and helplessness, which could be relieved only by a powerful and continuous organization of those who worked in the industry.

“ . . . It is all the more astonishing, in view of the workers' lack of organization, and their fear of losing their jobs that the strike grew to be more serious than any of the frequent sporadic flare-ups that had been so prevalent in the industry, and thus far so futile . . . ”

The evidence adduced by the Illinois State Senatorial committee, in its investigation of the strike, is now on file in the archives of the State and a perusal thereof reminds one of the slavery of the children of Israel to the Pharaohs in the land of Egypt. The resentment of the workers had in fact piled up through the years of injustice until almost anything would have served to start the blaze. The first spark was struck on September 22, in shop No. 5, a pants shop owned by Hart, Schaffner and Marx, when several girls walked out rather than accept a rate cut of one quarter cent. A delegation of workers went to Hart, Schaffner and Marx asking them to withdraw the fraction of a cent cut, but the firm refused to acquiesce to their demand. Contrary to all expectations, this spark caused a conflagration. Workers in many shops immediately followed the example of shop No. 5 with the same en-

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thusiasm. It seemed as if they had only been waiting for someone to give the signal. The strike grew so fast and the number of workers that joined the revolt, so large that in a few weeks its leaders appealed for assistance in coping with the strikers, and for speakers to address their meetings. They invoked the aid of the Chicago Women's Trade Union League, of which Mrs. Raymond Robins was the President.

The distress, suffering and general conditions in the Southwest and Northwest parts of the city where most of the workers lived was beyond description. A citizens' committee was organized to make an investigation of the true conditions and on November fifth they published a report prepared by Professor Mead, Miss Breckinridge and Miss Nichols, all three of the University of Chicago. The report was based on the testimony of the employees of seventeen firms and the thirty-one shops of Hart, Schaffner and Marx. It read as follows:

"In the opinion of the committee, the natural method of removing the causes of irritation in the shops and of making a more healthful and social life there possible, is some form of shop organization among the workers in the shop. The industry is so very complicated, the labor so highly subdivided, the dependence, of the operatives on the foreman so great, that it seems next to impossible to bring about normal conditions, unless the operatives themselves are able to express their own views and their own complaints through committees and this without fear of loss of position or the enmity of the foreman . . . Some form of representation of the operatives which will mediate between the worker and the employer, seems to be necessary in order that the point of view and the conditions of operatives may be recognized in the matter of shop discipline, and especially in order that minute grievances may find a natural expression instead of being piled up to give rise to such wide spread of industrial and social disturbances as we have witnessed during the last ten days."

It is needless to say that the police force was, as usual in such cases, almost literally placed in the hands of the manufacturers. They exercised the most brutal power to coerce the workers and

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prevent them from using the only means they had: peaceful picketing. "Every day was marked by arrests and assaults and generally at least one riot in some part of the city. Finally the climax was reached when two pickets were shot down and killed by strike breakers." On November 5, Mr. Rickert, President of the United Garment Workers, signed an agreement with Hart, Schaffner and Marx. When submitted to the strikers for a vote it was overwhelmingly rejected because of a complete failure on the part of the firm to recognize the existence of a union and to deal with it accordingly. It is most remarkable that in the presence of starvation and great suffering, they did not lose sight of the main ideal, Trade Unionism, and were willing to endure continued suffering, without knowing how much longer it might last. It finally reached a state where the strikers gained universal sympathy and even churches organized committees to help them. The Reverend Jenkin Lloyd Jones addressed a letter, endorsed by the industrial committee of the Churches of Chicago, to Hart, Schaffner and Marx, urging arbitration. And here, too, something new was happening. Those gentlemen who were always extremely mindful of "What the Gentiles will say," at this time turned a deaf ear to all that the Gentiles had to say. The letter was not answered, and the letter together with a statement of all the facts and circumstances was published in the daily press.

The stubborn refusal by both associations of manufacturers to arbitrate the demands of the workers or even to treat with them, caused Alderman Merriam, a professor of the University of Chicago, to force the City Council to adopt a resolution providing for the appointment of a committee to arbitrate and attempt settlement of the strike. The firm of Hart, Schaffner and Marx agreed to meet the committee and the union leaders in an attempt to arrive at some agreement, but the Manufacturers' Association refused to participate in any conference at which union representatives were present. The Senatorial Committee's investigation of the strike resulted in the same defeat; the committee urged the association to submit a plan for settlement. Mr. Rose, President

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of the National Wholesale Tailors Association, sent the following reply: "The National Wholesale Tailors Association respectfully declines to submit to such a proposition, as no strike now exists in our branch of the industry. All of our employees that we can use have returned to work."

The Hart, Schaffner and Marx representatives met the strikers' committee as was suggested by Professor Merriam and an agreement was reached which provided in substance for the return of all former employees of Hart, Schaffner and Marx, except those who were guilty of violence, within fifteen days from the date of signing. No discrimination was shown against any employee because of membership or activity in a union. An arbitration committee of five was created, two members to be selected from each side and a fifth by these four, to take up and consider the grievances of the employees and devise a means of settling these grievances in the future. In spite of the pressure that was brought to bear on the strikers, this agreement was voted down on December 8, eight days after the proposed settlement was submitted to them for approval. Their contention was that the words in the contract "except those guilty of violence" implied desertion from their leaders, and also that the agreement failed to recognize the existence of the Union.

The repeated refusal of the Association to submit to arbitration, provoked an influential Chicago newspaper, generally opposed to strikes and strikers to publish the following editorial comment: "Hunger and cold as potent peace factors alienate the sympathy of the great majority of reasonable humane citizens." The first settlement was made January 9, 1911 with the firm of Sturm and Mayer, who were members of the Association. The new contract which eliminated the offending clause concerning those guilty of violence, was accepted by the Hart, Schaffner and Marx strikers at a mass-meeting held in the Hodcarriers' Hall. The meeting was addressed among others by Sidney Hillman and Mariempietry. All the speakers urged the workers to accept and approve the terms of the new contract.

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IV

AFTER THE CLASH

No GREAT struggle is in vain, even when the main object of the struggle is defeated. When the smoke of battle has cleared and the debris has been moved, when hatred leaves its abode in the hearts of men and wild passion no longer impels human action, when we can look out with clear eyes again, we behold greatness even in those whom but yesterday we regarded as our bitterest enemies. Every upheaval, every calamity and every disaster gave to Catholicism a Saint; every great physical and spiritual conflict revealed to the world heroes and great men. Even local clashes between capital and labor did not fail to bring forth splendid types on both sides, such as Eugene V. Debs in the Railroad Strike and John Mitchell in the Pennsylvania Coal Strike. And so too, the Clothing Workers' Strike in 1910 revealed to us three splendid types of manhood: Joseph Schaffner, Sidney Hillman and Samuel Levin.

Joseph Schaffner, the son of German-Jewish parents, was born March 23, 1848 in Reedsburg, Ohio. His schooling was typical of the times, consisting of a few years in Grammar School. When he was barely twenty-one years of age he came to Chicago, after a short residence in Cleveland. His efforts to earn money were spurred by his desire to contribute to the support of his parents. One of his biographers says: "His endowments were the Jewish inheritances of character, ambition and mental alertness." From some unknown source he received a stimulus to read and he learned to choose good literature. Shakespeare was one of his earliest friends and this friendship lasted all through his life. In 1888, he planned to go Northwest on a new business venture. The plan did not mature, for he suddenly formed a partnership with Hart and Marx and embarked in the manufacturing of clothing.

It is characteristic of the human species to crave most for the things denied it. Because Joseph Schaffner was unable to acquire a college education, he yearned for it to the last of his days. When he found it was too late to realize his ambition, he tried to help

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others achieve the education for which he had so helplessly longed. This he accomplished by offering prizes to students for essays on economic subjects and this is where his interest in labor begins. Before the turmoil of 1910, one of the awards offered by Mr. Schaffner went to a young student, named Earl Dean Howard who was then attending an Eastern University. When Joseph Schaffner met him in person he was captivated by the fine personality, charming manners and brilliant mind of the young man. He induced him to come to Chicago and continue his studies at Northwestern University. Up to the time of the Strike Mr. Schaffner's interest in the business was confined entirely to the merchandising end, the manufacturing part was not in his line. When the strike gathered momentum and began to attract public notice Joseph Schaffner became greatly concerned about it. He was aware of the progressive views which young Howard entertained on the eternal question of Capital and Labor. In strict confidence he engaged the young man to investigate privately and quietly the conditions of the workers, to ascertain the real causes of the strike and to report the results to him. Earl Dean Howard did as he was asked and gave Mr. Schaffner a true picture of the conditions as he found them. This unbiased statement of the facts wrought a complete change in the attitude of Joseph Schaffner. He was then sixty-two years of age and at that period of life had no intentions of making changes or assuming new responsibilities. The clothing industry had only a short time before emerged from the contractor's stage, or by its more popular name—the sweat shop system where there were no relations between the manufacturer and the actual workers. He was astonished and offended that he and his partners should be regarded as reactionary exploiters and be held responsible for the situation. "There was no lack of advice from employers experienced in labor disputes. They all warned him of the danger in making any concession to the workers, especially as it might encourage unionism in Chicago," says his biographer. Unionism, he was told, was the great menace which would jeopardize the institution so successfully built up by his associates and himself in the past years and of which he was so proud. Still he could not

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disregard the voice of his conscience and a feeling of melancholy overcame him.

Since his biographer deals here with personal details I shall permit myself to quote him verbatim: "Mr. Schaffner's mind became completely obsessed with the strike and he could think of little else. He endeavored to find some plan which would solve the problem. His sound and cautious business sense, however, would not permit him to adopt some course simply because it made a strong appeal to his generous sentiments without weighing it carefully as a business proposition. He soon caught the concept that 'the good will of the employees is a business asset comparable to the good will of the customer' and it shortly became the guiding principle in his thinking on industrial relations . . . He was prepared also to estimate at its true value the approval of public opinion and he could easily see that in the future the public was likely to become more and more interested in the conditions under which the clothing they wore was manufactured . . ." The strike was finally settled by an agreement to arbitrate but it was only the first step in a movement that paved the way for a system in which strikes would be impossible in the future.

A careful study of the amicable system now prevalent in the shops of Hart, Schaffner and Marx makes it at once evident to the mind that no such system could remain in practice unless the employers were men whose sense of social justice was highly developed. The conditions are as nearly perfect as they could be under the present system of society (to borrow a socialistic phrase).

It is shocking to learn the prejudices of different people. The members of the National Manufacturers Association were so embittered against Mr. Schaffner for his liberal views on labor problems that they never forgave him for it. They succeeded in avenging themselves when Mr. Schaffner made application for membership in a certain club to which many of them belonged. Because of his progressive and humane ideas Joseph Schaffner was blackballed.

Earl Dean Howard is now a professor at Northwestern University. At the same time he occupies the position of Director of

INTERNAL STRIFE

Labor in the Hart, Schaffner and Marx organization and is chairman of the National Board of Labor, a group which regulates the clothing industry.

Sidney Hillman and Samuel Levin were the outstanding leaders of the strike of 1910. Both men have since acquired international fame for their insight, honesty and zeal in the cause of the labor movement. Sidney Hillman has since the famous strike become the president of the Amalgamated Clothing Workers of America and has built up the soundest labor union in this country. He is respected and admired by all who come in contact with him, whether employer or employee. Samuel Levin is Chairman of the Joint Board of the Amalgamated Clothing Workers of Chicago and has earned in that position the esteem and regard of his associates. In all his dealings his word is binding and his promise is inviolate.

V

INTERNAL STRIFE

“Ein Jahrtausend schon und laenger
Dulden wir uns bruederlich;
Du, du duldest das ich atme
Das du rasest dulde ich.”

THE relationship between the two classes in Jewry, Reform and Orthodox, was one of “dulden,” condescension, patience and forbearance. Now and then manifestations of some friction arose but they were soon subdued and hushed and the world at large knew nothing of them. In the last year of the first decade of the new century a fierce battle which embraced the religious, social and economic life of the immigrants was waged between the two groups. The conflict was inevitable, it was the result of accumulated abuses which could be endured no longer.

Michael Reese Hospital was the only Jewish hospital in the city. It had been built many years before as a charitable institution for poor Jews, which implied: the Orthodox Jews. Reform Jews and

Jews of wealth could find care and comfort in any other hospital, but not so the religious Jew. In a time when he suffered physical pain he needed more than ever a place where his language would be understood as well as his habits and customs, a hospital with a Jewish atmosphere. More than that it was important that an orthodox Jewish patient should not be compelled to violate his life-long religious principles. The food administered to him during his illness must be prepared in accordance with the dietary laws prescribed by his religion. Human nature is such that even people inclined not to be too rigid in their religious practices ordinarily, are assailed by the old religious superstitions when overtaken by sickness. The nearness of death terrorizes their souls and produces a state of mind in which all the old faiths must be conciliated.

In about 1907, a new wing to the Michael Reese Hospital was being constructed. A movement was started for the installation of a Kosher kitchen in the hospital. Strange as it may seem, this movement found many sympathetic supporters among staunch adherers of Reform Judaism. A conference was called at the Standard Club, for discussion of this very question. It was an interesting gathering, from the point of view of the many shades of opinions that were represented. After the subject was discussed at considerable length and various opinions were expressed Dr. Emil G. Hirsch rose to speak. My memory does not preserve all that he said but the substance of his eloquence was that Michael Reese Hospital was the finest institution of its kind throughout the land; its buildings, equipment and medical staff surpassed all other hospitals; but alas, it was not for those for whom it was originally intended. It gave no comfort to the Orthodox Jew for it lacked a Kosher kitchen. He went on to say that many of those people preferred to suffer unrelieved pain rather than violate their religion in the last days of their existence. In spite of his plea, the argument of Moses E. Greenebaum, president of the hospital, that a Kosher kitchen would entail additional expense was more convincing and the project of a Kosher kitchen for Michael Reese Hospital was defeated.

In the autumn of 1893 a youth of sixteen came to Chicago. Ten

years earlier he had been brought by his parents to the city of Scranton, Pa., from Suvalk, Russia. Benjamin H. Breakstone attended the schools of Scranton and after graduating from high school he came hither. He was eager for a medical career, an ambition coupled with an ideal, for the practice of medicine would present wide fields for human service. His parents were poor and could give him no assistance. He made his home with his uncle and aunt, Selig and Hannah Bregstone. Shortly after his arrival in the city he successfully passed the Federal Civil Service examination and after a brief interval was appointed to the local postoffice. He worked at night and the day he used for study. And so by dint of self-denial and hard work he succeeded in completing his studies in the Rush Medical College which was already affiliated with the University of Chicago. Soon thereafter he passed the State medical examination and was admitted to the practice of medicine. A year later he had conferred upon him the degree of Bachelor of Science. From the very beginning he had an aptitude for surgery and devoted himself exclusively to that branch of his profession. Young, energetic and skillful, he became before long, one of the most prominent surgeons in the city.

Unlike most scientists, Doctor Breakstone was intensely interested in social welfare; he took part in the early beginnings of all the Jewish institutions on the West Side. He was active in the building of the Home for the Aged, the Marks Nathan Home and together with the young Jewish "Intelligentsia" he interested himself in the establishment of a Hebrew Institute. However, his greatest ambition was to create a Kosher Hospital. In this aspiration he was not alone; almost every Jewish doctor on the west side indulged in the same dream, and nursed the same hope. The reason becomes obvious only when the attitude of the members of the staff of Michael Reese Hospital towards their Jewish colleagues is made known. Since the beginning of the existence of the Michael Reese Hospital a group of physicians and surgeons whose fathers were contributors towards its maintenance formed a monopoly and permitted no Jewish doctor who was not of German descent to become a member of its staff, regardless of his ability or renown.

Even the internes, although selected by competitive examination, were oddly enough, all German Jews. This condition was not only an insult to the Jewish doctors on the West Side, but it even affected their economic position. When one of them had to send his patient to the Michael Reese Hospital, it meant the loss of a patient, for he was barred from attending him and giving him further medical treatment. To protect themselves the Jewish Doctors practicing West of the Chicago River were compelled to adopt a policy of retaliation; wherever possible they avoided sending their patients to Michael Reese Hospital and rarely called into consultation any member of the Michael Reese group.

This silent war continued for many years and the doctors boycotted by their co-religionists nourished the desire to have a hospital of their own on the West Side. It would really have a three-fold purpose: it would mark the consummation of the freedom of the Russian Jew from his dependence on his German brethren, it would provide the religious patient with a Kosher hospital and Jewish atmosphere, and it would give the excluded doctors an equal opportunity with those who discriminated against them. The resentment of the Jewish Doctors against the Michael Reese Hospital grew more and more bitter; they refused to be identified with it or its staff in any manner or for any cause.

Their bitterness increased as they chafed under the unfairness of their exclusion, but they saw no chance of retaliating. Doctor Breakstone among the others, saw in the boycott the frustration of his ambitions and his fighting instincts were aroused. Though naturally a gentle, easy-going person, he possesses a lively temper which is touched off by the slightest suspicion of injustice or unfair discrimination. And though he risked the antagonism of a powerful force, he cried aloud at the great wrong perpetrated by a minority against a majority struggling for a mere existence. Translating his words into action he organized a movement for a Kosher Hospital on the West Side. Those who joined in the movement at the beginning were his colleagues in the medical profession who had been included in the boycott. Today he can say in the words of the great champion who dedicated his life

to human freedom and human rights: "I did not conceal from myself what frightful antagonists rank, influence and wealth are . . . I knew this without being restrained by it. The obstacles, the sacrifice, the dangers did not frighten me; but had I known what unworthy and infamous slanders would be cast at me, how the purest motives would be twisted and perverted into their exact opposite and what ready credence the most miserable lies could find; well, I hope my resolution would not have been changed, but it would have cost me a hard and painful struggle." Doctor Breakstone may be loath to admit it but the fact is that he is the victim of his own ambitions and his fighting qualities. Recognized by friend and foe as one of the ablest surgeons, he had no difficulty in attracting to the cause most of the West Side medical men and soon the movement embraced the entire community. Men in all walks of life joined in the rebellion of this last phase of the emancipation. Particularly active was the group, headed by Harry M. Fisher and S. J. Rosenblatt, which included Max Korshak, I. Lurya, Moe Joseph and Louis Samkowitz.

Doctor Breakstone, as a skilled surgeon, must have had a thorough knowledge of the human body but he demonstrated a lack of understanding of human nature. He placed too much confidence in those whose cause he was fighting. He abided his trust in them and believed that they would always stand by him, but it was they who cast the first stone and aided in the attack that almost crucified him.

By the strenuous efforts of the Orthodox community the Maimonides Hospital was finally completed. The building on California avenue and Fifteenth street was by no means a pretentious one but every brick therein represented the soul of the people who so laboriously worked for its achievement. All sorts of auxiliaries were organized in all parts of the city for the benefit of the institution. Esther Breakstone, the mother of Doctor Breakstone, organized a women's auxiliary in the Lawndale district with a membership of nine hundred.

It was at the completion of the hospital, when the rooms were all furnished and the doors thrown open to receive patients that the war for extermination was waged against it by the Associated Jew-

ish Charities. Intrigues and vicious politics took the place of erstwhile ideals and high-minded principles. In the midst of it all Doctor Breakstone was betrayed and deserted by his former friends. All the mishaps that took place (and the infant organization had its share of mistakes inevitable in any new inexperienced institution) were unloaded on his shoulders and he was made the scapegoat.

Maimonides Hospital could not long survive the terrific pressure, it was subjected to—both from within and without. Its doors closed shortly after they were opened and “scientific charity” was once more the victor over sentiment and uncontrollable ambition. Doctor Breakstone swallowed his disappointment and if he was disillusioned in the goodness of his fellowmen he gave no sign of it.

Doctor Breakstone is the possessor of certain natural gifts and great virtues. As a surgeon he enjoys a reputation which is almost national in scope. He has travelled far and wide, in many parts of the United States, at the invitation of leading medical men to perform operations. Although impeded in speech he is a splendid lecturer and always absorbs the attention of his audiences. As a man, he is capable of friendship that knows no limits and many of the ills he has suffered are due to his generosity and boundless loyalty. He suffers from one great fault which is likely to prejudice those who do not know his inherent sincerity. I refer to his egotism. It is amusing to hear him discuss his accomplishments just as if he were speaking of some one else. However, this is no mere superficial egotism born of a smallness of soul but rather a great confidence and trusting faith in his own ability.

About four years ago I visited him at his hospital, and on entering his private office, found him engaged in a telephone conversation. When he hung up the receiver, he turned to me a mien, expressive of worry and anxiety and said: “Some more trouble. That was a call from the University of Illinois, informing me that my son is very ill. The symptoms indicate appendicitis. He will be brought here about six o’clock and must be operated on at once. Will you take care that my wife hears nothing of this and keep

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her out of the way until I am through with the operation?" I inquired calmly: "Are you going to perform the operation?" He retorted quickly, and without a trace of selfconsciousness: "Why not? He is my son and deserves the best I can give him. I certainly cannot give him better surgical attention than my own." His reply came with simplicity and I knew that this was no *beau geste*. True, it was the height of egotism but there could have been no surer evidence of his belief in himself than this act of assuming the responsibility of his own son's very life without having even the knowledge and support of his wife.

Doctor Breakstone, like all men who attain distinction in certain fields of endeavor, is endowed with a genius that comes from the gods and is subject to the frailties to which all humanity is heir.

The Maimonides Hospital stood vacant for some time until the associated Jewish Charities took it over, changed its name to "Mount Sinai Hospital" added a new building and made other improvements. Almost all of the evils that prevailed in the Michael Reese Hospital were eliminated, for which a great deal of the credit belongs to the efforts of Doctor Breakstone and his group of West Side physicians. And the Jews of the Orthodox faith have a Kosher Hospital.

VI

A REFORM BETH MIDRASH

IN 1911 Sinai Temple prepared to celebrate the fiftieth anniversary of its existence. The Board of Trustees of the congregation decided that the manner of celebrating this milestone in the history of the Temple must be in accordance with the position Sinai occupies in the world of Jewry. After due consideration, it was agreed that the event take form in the erection of a new building to fill the needs of a membership which had outgrown the old structure. A site was selected and purchased for the new edifice on Grand Boulevard and Forty-sixth street. The beginning of the sixth decade would find the congregation worshipping in a new home. While the Board of Trustees was occupied with the material form

of the celebration, Doctor Emil G. Hirsch, the Rabbi of Sinai congregation, was reflecting also on the celebration of the momentous occasion but his mind was occupied with its spiritual significance. His thoughts turned back to the history of the Synagogue, the old Beth Midrash, the part it played in Jewish life at all times and in all places and he decided that the new Temple on Grand Boulevard, which was to be a monument to Chicago and its Jews must be more than a mere edifice of imposing architectural magnificence, its interior adorned lavishly and expensively for the use of the supplicants who entered its doors one day a week. He was determined to have built adjacent to the Temple a real Beth Midrash (House of learning) to function in the same capacity as that historic institution functioned throughout the ages, only this one would necessarily be conducted on more modern principles. When he expressed his desire to the members of the Board of Trustees his plan was immediately adopted and included in the program of the new Temple; and work was begun on the two buildings.

To the chagrin of all, however, the celebration of the fifty year old congregation did not take place in the new Temple, but was held in the old home on Indiana avenue and Twenty-first street, for the new edifice was not completed until just before the high holidays in the year 1912. At the same time the Sinai Social Center also was opened. Two years later, Doctor Joseph Pedott, superintendent of the Center set forth aims and purposes of the Center in a little booklet, thus: "To provide a Jewish social, educational, cultural and civic Center for the Jewish community of Chicago, where young and old, parent and child, Jews of all nationalities regardless of material or social standing, can meet and find themselves in a truly Jewish atmosphere, radiant with the Jewish spirit, reawakening in the Jew an historic consciousness, reviving in the home the beautiful old Jewish family life and instilling in the youth a love for and an appreciation of the old Jewish virtues in manhood and womanhood; in short a place where might be inaugurated the true renaissance of things Jewish." I am confident that no Orthodox Rabbi would hesitate to subscribe to this formula of Jewish education, social intercourse and culture. But of even

greater interest than the foregoing are some of the subjects listed to be taught in the new Center: Jewish History and Religion, Current Jewish Topics, Jewish Philosophy, Hebrew, Yiddish Literature, and others of a similar nature. In the eighteen years of its existence, the Sinai Social Center (which name has been changed to "Emil G. Hirsch Center") has strictly fulfilled its promise and today ranks as the second greatest Jewish Center West of New York.

The spirit of Doctor Hirsch dominates the Center; the influence of his wisdom, his scholarly mind, lofty ideals and poetic soul still hovers about the place. It was fortunate for the many thousands who have derived the benefits of this institution and who now participate in its activities that early in its life Doctor Hirsch found a young man to conduct and direct the Center's affairs whose mind readily absorbed all the fine qualities and virtues which the older man possessed. Samuel D. Schwartz, Executive Director of the Emil G. Hirsch Center and Financial Secretary of Sinai Congregation, came to the Center in 1914, to be the assistant to Doctor Joseph Pedott. In 1916 he assumed complete charge of the affairs of the institution.

Samuel D. Schwartz was born in the city of New York, on August 11, 1890. In 1895, his father Moritz and his mother, Bertha (Solomon) Schwartz moved with their family to Chicago. Moritz Schwartz was a pious Jew and at the same time a man of the world. With Jacob Friedman he organized the "Agudath Achim" Hungarian Congregation, and for many years served as its president. When the boy Samuel, was six years old he was sent to a Cheder which he attended six years. From the age of twelve until he was twenty-one he studied under the tutorship of the scholarly and lovable Rabbi M. Fischer, spiritual leader of the Congregation Agudath Achim. Sam pursued intensively the study of the prophets, Mishnah and the Talmud. Moritz Schwartz entertained no ambitions that his son become a Rabbi, but he did want him to be a "Lamdon." Sam attended the University of Chicago where he received the degrees of Ph. B. and M. A. In 1911 he took a position at the Hebrew Institute teaching English to a

class of immigrants. He was instrumental in organizing the Educational League. When Doctor Pedott became superintendent of the Hebrew Institute he appointed Schwartz chief director of clubs. In September 1914, Schwartz resigned from the Hebrew Institute and one month later came to Sinai Center. For two years he served his apprenticeship, after which he was appointed Executive Director. With a love and admiration such as is found only in youth, he became a strong admirer of Doctor Hirsch while the latter found in the young man a friend, a pupil, an associate and a co-worker. Here on one side was youth, enthusiasm and a desire to do things; on the other side was age, experience, wisdom and a remarkable ability to penetrate the future. These two became fast friends and each was greatly enriched by what he received from the other.

In the fourteen years that Samuel D. Schwartz has been at the head of the Emil G. Hirsch Center it has become one of the great institutions in the country. Schwartz is a modern Jew, with the emphasis laid particularly on the noun. This emphasis is greatly felt in the institution where he functions as Executive Director. A refined Jewish atmosphere is prevalent throughout every classroom. The Center maintains a completely equipped gymnasium and swimming pool and a wide variety of clubs for young and old of both sexes. Its facilities are enjoyed by multitudes in all strata of society, but it is always "borne in mind that this is primarily a Jewish institution in the broadest sense of the term. Jewish thought, and Jewish learning, therefore occupy a very prominent place in the program of the Center."

Probably the most important feature of the center is the lecture course on Monday evenings. Outstanding lecturers from all parts of the United States and Europe are brought to the Temple to lecture or debate with their equals on important current problems and subjects of universal interest. This series draws an audience from all over the city; the widespread fame of the speakers alone is enough to fill Sinai Temple to capacity. Quite often hundreds of people are turned away from the crowded auditorium.

To Samuel Schwartz must be given the credit for inaugurating

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this feature, shaping it into form and securing its tremendous popularity. Not only does he arrange the course of lectures on a number of well-diversified subjects for a season that lasts eighteen weeks, but to my knowledge he is the originator of the idea on so large a scale—an idea that has met with so much success that innumerable other organizations have been impelled to follow his example. Mr. Schwartz recently informed me that while many of the departments in the Center are running at a financial loss, the lecture course provides an income sufficient to maintain itself and also to cover the deficiency incurred by the other departments.

VII

DEVELOPMENT OF A MOVEMENT

"GREAT national movements never attain maturity in a day or a year. Their progress is glacier-like, gradual, steady and often imperceptible, without haste yet without rest like the march of the stars." Causes that spring up suddenly and unheralded, are as a rule revolutionary in character and are doomed to disappear as suddenly as they appeared. Movements which start in the hearts of a people and become part of its very life and being, are slow of growth, yet the slowness with which they mature is itself a sign of vigor and long life. To the latter type belongs modern Zionism as founded by Doctor Theodor Herzl. The growth of Jewish Nationalism has been exceedingly slow. It took almost two thousand years before a concrete plan was formulated for the rebuilding of the national home in Palestine and even after the plan was completed and accepted it still proved imperfect and full of errors.

It is natural that a movement whose aim is to unite all Jewry throughout the world should receive diversified interpretations from different factions and from groups in various parts of the world. Our present interest is in the party that was developed by reason of its own interpretation, the faction known as Poale Zion. To trace its origin with all the implications and intricate movements of the various phases of the Russian revolution among the

Jews and its final crystallization into a distinct group which identifies itself as the labor party in the Jewish national movement, would require a voluminous history of its own. But once the "Juden Staat" stressed the political and economic phases in the life of the Jews in the diaspora, it was inevitable that such a party should come into being. Many of the more progressive elements in the Zionist movement, saw in the formation of the new labor party a sign of hope and encouragement. The platform of the Poale Zion contained a hyphenated principle: Jewish Nationalism and Cosmopolitan Socialism. This is not the place to discuss the consistency or inconsistency of the two principles seemingly opposed to each other. It is interesting however, to observe this manifestation in the Zionist movement of a faction composed of young men and women, who at a meeting to further the ideal of a Jewish homeland, would simultaneously discuss "The Iron Law of Wages" or "Das Kapital" and gather to hear lecturers speak on the life of Lassalle, Heine or Boerne. The party had its origin in Russia in 1901, whence it spread into Austria, America and Palestine.

Poale Zionism, the labor party of the Juden Staat, came to Chicago in 1905. There were only few Zionists in this city who realized the significance of the new party. Besides lending to Zionism a moral strength, for it carried the conviction that Zionism was truly a national movement and not the enterprise of a few philanthropists or religious fanatics, it also brought into the folds of the cause men and women who were heretofore considered lost to all things of a Jewish nature. The Socialism of those days was entirely different from that of today. Whereas today it reckons with one common enemy, Capital, a quarter of a century ago Socialism combated a "three-headed monster": Capital, Religion and Nationalism. Thus, one who embraced the cause of Socialism was completely lost to Judaism. The Poale Zionist distributed his propaganda chiefly among the laborclasses and secured meanwhile many recruits to the Zionist ranks.

There were six men who played leading roles in founding and promoting Poale Zionism in Chicago. Bernhard J. Shapiro took

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part in almost every Jewish movement, but devoted himself particularly to this cause. He remained its able leader for many years, up until the time of his death about six years ago. Morris Silbert, a former member of the Bund, a man with a splendid Jewish background and an erstwhile member of the editorial staff of the Daily Jewish Courier, was another organizer and ardent worker of the Poale Zion group. While still a medical student Doctor Max Dolnik became interested in the cause. A young man with a keen intellect he played an important role among the progressive youth in Russia and was regarded as a theoretician in Political and Social Science. His affiliation with the movement lent it considerable prestige. He has since become a successful and prominent physician but he is still a student, engaged not only in research work related to his profession but devoting himself to the study of mass-psychology, national movements and the soul of a people. He is a versatile and fluent speaker, master of a beautiful Yiddish and possessor of a keen sense of humor. Doctor I. Marcus, who also is an able lecturer and a student of Social Science, Julius Savit, a lawyer and superintendent of the Old People's Home (B.M.Z.) and A. Kaplan, a vigorous and intensive worker complete the sextet who organized the Poale Zion in this city and who carried on its work for many years.

In September 1909, the Poale Zionist organization of America held its convention in Chicago. The event was of great significance. It was a gathering of three international bodies: the Socialist-Revolutionists, a group that played an important part in Russia during the revolutionary movements of the last quarter of the nineteenth century, were headed by Chaim Zhitlovsky; the Socialist-Territorialists were represented by the late Doctor Nachum Sirkin and Abe Goldberg, and the Poale Zion organization which was host to the other two. The three bodies had a common political and economic purpose, therefore they assembled to effect an amalgamation of the three. In the nineteen years which have intervened since then, many things have happened in the history of the world and in my own life; things sufficient to crowd out the memory

of far more important events, but I shall never forget some of the incidents of that gathering. It is the memory of scenes like these that keeps my spirit young. They remind me of the enthusiasm to which man can rise. I recall particularly the events following the report of the committee on consolidation; there was considerable discussion among the various representatives, but the motion was finally submitted to a vote and was carried. I have seen great demonstrations, during which thousands of people were swayed by the passion of triumph or anger, but none could compare with the display of emotion by this little group of one hundred and fifty or at most two hundred men and women. The climax came when the stately and patriarchal looking Zhitlovsky so far forgot his dignity as to throw his arms about the short, stubby, black-bearded Nachum Sirkin and the two remained in a long embrace. When quiet and order was restored Zhitlovsky delivered one of his master orations. He concluded by saying: "Up until now we preached Zionism to the Zionists and Socialism to Socialists, from now on we shall reverse the order, to the Socialists we will preach Zionism and to the Zionists we will preach Socialism!"

In the train of the Poale Zion came another faction in the Zionist movement, the Misrachi. The Rabbis and the strictly religious members of the general Zionist organization began to fear that the radical element, who by this time had become a power in the International Zionist Congress, might undermine Orthodox Judaism in the new-old homeland in Palestine, therefore as a matter of self-protection they organized the Misrachi. There was still another vast distinction in the main principles of the two factions: the labor party (Poale Zion) was for cultural work as opposed to political action, the clerical party (Misrachi) was in favor of both political and cultural work in Palestine.

In Chicago the Misrachi took form in 1913, the year when Rabbi Maier Berlin visited the city. Among its most active workers were Rabbi Ephraim Epstein, William Farber, H. Halper, Rabbi Jacob Levinson, Samuel Levin, Rabbi Eliezer R. Muskin, Rabbi Saul Siber, H. Rubinstein, Morris Zevin and Mordchai Zevin.

VIII

PAWS OF THE RUSSIAN BEAR

THE thirst of the Russian autocracy for the blood of its countless victims was not quenched. It was not satisfied with the lives of those whom it had incarcerated in the dungeons of Saints Peter and Paul, or sent to cold frozen wastes of Siberia. It stretched out its paws across the Atlantic into the United States to seize more victims upon whom to feast. In 1908, agents of the Russian espionage system who were scattered the world over, arrested in this city a man named Christian Rudovitch and charged him with the crimes of larceny, arson and murder, alleged to have been committed by him in Russia. He was kept here in jail until the proper extradition papers were sent on from Russia and then was taken before the United States Commissioner who was to be the sole judge and jury over his fate.

Rudovitch was not a Jew. He was a common workingman who had joined the revolutionary movement in Russia. The secret police had sought him for his participation in a revolutionary outbreak, but he made a successful getaway and came to Chicago. Here he found employment in the steel mills in South Chicago and worked diligently until his arrest. Russia was eager to test the provisions of its treaty with the government of the United States. Under the laws of the United States our treaties with other nations have a provision making it obligatory to deliver up to each other persons charged with capital crimes. If one commits a crime in the United States and makes his escape to another country, upon a warrant issued by any Justice of the Peace and accompanied by a demand of the Secretary of State the person charged with the offense will be delivered to the proper authorities for trial. Under our treaties the United States is obligated likewise, except that it will under no circumstances deliver an offending person whose crime consists of a revolutionary act against the government demanding the extradition, even if the charge be murder. Rudovitch admitted certain of the charges that were made against him, but claimed that they were committed in the course of his revolutionary activities.

It was therefore incumbent upon the Russian government to prove that Rudovitch was no revolutionist and that the crimes were those of a common criminal, caused by an "abandoned and malignant heart."

Baron von Schlippenbach, the Russian counsul in Chicago was represented by Rubens, Moss and Fischer, a prominent law firm and Mr. Rigby, a member of that firm conducted the proceedings before Commissioner Foote. Peter Sissman, an attorney, then associated with Clarence S. Darrow, represented Rudovitch. He threw himself into the case with all his energy and for almost two entire months, he was engaged in a terrific legal fight before the Commissioner. As the proceedings progressed he was joined by his eminent partner, Clarence Darrow and later by Charles C. Hyde, a recognized authority on constitutional and international law. The hearing before Commissioner Foote attracted world-wide attention and though it had no direct bearing on the Jewish question stirred the Chicago Jews in particular to the highest pitch of resentment, they fully realized the significance of the new move made by the Russian government. It was obvious that once the Russian bear laid its paws on Rudovitch, he would be treated not as an ordinary criminal but as a political offender. Those who knew the method of dealing out justice in Russia, knew what would happen to the unfortunate victim for whose blood it was craving.

The defense was confronted with two grave dangers: the first was that the commissioner knew little or nothing of the legal intricacies involved, and the second was that his decision in the case would be final. Late in January the Commissioner made his findings and as it was feared, every point was made in favor of the Russian government: that the crimes with which Rudovitch was charged were actually committed, that there was probable cause to believe that these crimes were committed by him, and not as a revolutionist but as a common criminal. He therefore ordered that Rudovitch be delivered over to the Russian government.

These findings and the resulting order of extradition delivered by an insignificant government official whose position corresponds to that of a mere police magistrate, was a terrible shock to all

free-thinking and liberty-loving people. But what stirred the conscience of the American people most was the thought that this country whose liberties were purchased at the cost of human lives, should give aid to a despotic hierarchy in the persecution of men striving for constitutional rights. This sentiment swept over the land and reached a climax when it became known that there was no appeal from the decision of the Commissioner. The newspapers of this city were deeply interested in the Rudovitch case and at this juncture they all came forward with long editorials, expressing their sympathies for the cause of Russian freedom and condemning Russian despotism. As no other tribunal had jurisdiction over matters of this kind, the Commissioner's order appeared final and could not be reviewed by any other court. However, there was one recourse left open to the defense, a petition to the State Department. This would place the whole matter in the hands of the Secretary of State, submitting it entirely to his discretion, if he desired to interfere in this matter. No time was wasted and a formal petition was filed with the department of which Elihu Root was the head.

Meanwhile, in order to influence Elihu Root in the direction of public opinion and to compel him to take cognizance of the Rudovitch matter, a monster protest meeting was arranged on a Sunday afternoon in one of the largest theatres in the city. The committee of arrangements included the most prominent men and women: leading lawyers, merchants, statesmen, divines, professors and social benefactors. In back of all the proceedings was the invisible hand of Miss Jane Addams who usually works incognito in all progressive movements. Walter L. Fischer, a distinguished lawyer who later became a member of President Taft's cabinet, was chairman of the meeting. Early in the afternoon thousands of people were turned away from the already overcrowded theatre. It is needless to say that the greatest part of the audience was Jewish. They regarded the Rudovitch affair as a matter of their own, a conflict not only between them and Russia but also between the Czar and the Jews of America, a trial in which the people of the United

States were acting in the capacity of a jury. There were two great moments in the life of the Russian Jews in America, one was when the American treaty with Russia was abrogated, because Russia refused to honor the American passport in the hands of a Jew; the second was when the American statesman, Elihu Root, disregarded the order of United States Commissioner Foote and dismissed the entire proceedings against Rudovitch; thereby rescuing him from the Russian Bear's paws.

IX

THREE BROTHERS

REB PESACH DAVIS was a highly respected member of the Jewish community in his native city. His was a home of true culture and refinement. His oldest son, Haim, became a physician and specialized in mental diseases. James Davis, his second son, was attending a private pension, in Koenigsberg, preparing himself for a scientific career, when suddenly Reb Pesach met with reverses in business and his two elder sons, Haim and James, embarked for America. A year or two later Reb Pesach, his wife and the younger children followed the two sons, and came to Chicago. Dr. Haim Davis soon qualified himself according to the laws of the State of Illinois to practice his profession and in a brief period of time he established a lucrative practice while James engaged in the business of paint and wall-paper.

Abel, the youngest of the three brothers, was of grammar school age when he was brought here and he entered public school. After finishing high school he matriculated in the Law School of Northwestern University. Like most boys in the adolescent age, Abel was fascinated by the shining buttons of a soldier's uniform. He was thrilled at the sight of the militia on parade and he yearned to join a military organization. As soon as he was old enough he persuaded his father to give his consent and he joined the First Infantry of the Illinois National Guard.

When war was declared between the United States and Spain, Abel was still a student at law school. His was the only Illinois

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regiment called out to march on Cuba. He accompanied his regiment as a private but was soon promoted to a corporal. On his return from Cuba, he resumed his legal studies. In 1902, on the very same day that he was admitted to the bar, he was elected to the Illinois State Legislature. In 1904 he was a successful candidate for Recorder of Deeds of Cook County. When the four year term expired, he was renominated and reelected for a second term. In 1912 he retired from politics and organized the "Real Estate Title and Trust Co." The new organization with Abel Davis at its head, made rapid progress, until the Chicago Title & Trust Company, the oldest company of its kind, found it expedient to absorb the new competitor, and Abel Davis was retained as Director and Vice President in charge of the financial department.

In 1916, when the First Illinois Infantry was dispatched to the Mexican border, Abel Davis went with the regiment as Major. A year later when the United States entered the World War and the Thirty-third Division was organized at Camp Logan, the First Regiment of the Illinois National Guard became part of that Division as the 131st Infantry, and Major Davis was promoted to Lieutenant Colonel. His Division was composed of about thirty thousand men, three thousand of whom were raw, undisciplined rookies upsetting to the morale of the entire Division. The staff officers decided to take out these three thousand men and with them as a nucleus to organize another regiment. By that time Abel Davis had acquired a reputation as a disciplinarian and since discipline was the main requirement of such a regiment he was given the rank of Colonel and placed in command. When the Division was ordered to the front he was Colonel of the 132nd Infantry. He retained command of that regiment throughout the war. Several honors and decorations, such as the Distinguished Service Medal, the Distinguished Service Cross and Officer of the Legion of Honor of France, were bestowed on him in recognition of services rendered to his country and the allied forces. On his return home from the field of battle he was again honored, this time by his own State, and was promoted to Brigadier General.

For the Jews to be able to claim a General in the United States Army, and especially one who made the grade step by step, purely on the strength of his own merits, is of no small importance to the prestige of our people, but the honor, in the case of General Davis is especially valuable, because he has always identified himself with his people by his deep devotion to all worthy Jewish causes. For many years he has served as Director on the Board of the Jewish Charities and he was among the foremost in rank in the numerous drives for relief of the war sufferers in Europe. His patriotism is of the sweeping, impulsive kind that has no patience with words in time of a crisis.

Somewhat of a different type is James Davis. His patriotism is not less than his brother's but he is more tolerant and broadminded, with a wider outlook on life and a deeper insight into human emotions. His vast experience in social welfare has taught him tolerance and his strong sympathies for all humanity allow him to condemn none. He is very modest by nature and seeks no honors or recognition for the great amount of good he has accomplished in this city. James Davis can add to his credit the fact that he was the first who undertook to fill the spiritual void that separated the West Side Jews from their South Side brethren. He was the first to span a bridge between the Jews who came from Western Europe and those from Eastern Europe. He began by taking part in the labor of shaping and modeling the destiny of the Chicago Jewish Community not as a "Charity worker" nor as one who doles out food to poor—but as one who appreciates the psychology of the newly arrived immigrants and realizes the danger of trying to pauperize them. He joined the movement for a Hebrew Institute and for the past quarter of a century has directed his energy to the social welfare and spiritual development of the Jewish community. He is a devoted Zionist, an untiring worker for Jewish education and a member of the Board of Jewish Charities.

Dr. Haim I. Davis, the eldest of the three brothers, came to the United States in 1892 and having brought with him a medical diploma from a European University he found no difficulty in passing the Illinois State Medical Board examination. His profes-

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sional career was a supremely successful one. For almost ten years he was at the head of the Psychopathic Hospital of Cook County; for several years he has held the position as Senior Attending Neurologist at the Michael Reese Hospital. He occupies the chair of psychiatry in the Medical School of the University of Illinois.

Dr. Davis is somewhat different from both of his brothers. He lacks the ambition with which the General is endowed, but he surpasses him in impulse. He lacks some of the modesty of his brother James, but accordingly displays a greater vitality and self-reliance. All three brothers seem to be ruled by the passion of patriotism but the patriotism of the Doctor is quite different from that of his two brothers. He demonstrated that it was possible to be a devoted son of his people without sacrificing any of his loyalty to his adopted country. When he enlisted in the Red Cross in 1918 and was sent to Eastern Europe he rendered the highest degree of service to his country and at the same time brought solace and succor to thousands of his suffering brethren.

Dr. Davis' is an extremely interesting personality. He is intense and impulsive in all of his actions and possesses more than an ordinary degree of independence.

Dr. Davis has been for many years a member of B'nai B'rith and was for a term the President of the sixth District. He is regarded as one of the important leaders in the councils of the organization. His experiences as Major in the Red Cross in the war-ridden and pogrom-stricken area of Poland and the Ukraine are gruesome beyond description. The photographs taken by his own camera are like the paintings of Abel Pan; they are graphic witnesses of "Man's inhumanity to his fellow man," but the vividness of color and the terrible atrocities which they portray can hardly be reproduced in words.

X

MORE TYPES OF WOMANKIND

WE ARE told by the biographer and historian, Jacob de Haas, in his "Theodor Herzl" that early in the life of the Zionist move-

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ment, Dr. Herzl wrote him a letter urging that Jewish women's clubs be utilized for the furtherance of Zionism. In 1912 a small group of intellectual women, devoted to the advancement of Jewish nationalism, organized under the leadership of Henrietta Szold, what became known as Hadassah. The main purpose of the organization was to serve as a public health agency for Palestine. A year later it modestly began its work by sending two Jewish trained nurses from America to act as visiting nurses in Jerusalem. From 1921 to 1929 Hadassah raised close to three and a half million dollars for Palestinian welfare.

In June 1913, the Zionist Federation of America held its annual convention in the city of Cincinnati. During a recess in the convention proceedings, Mr. H. L. Meites one of the ten delegates representing the Chicago organization, met Miss Szold and asked her why she never visited Chicago. With her characteristic frankness, she replied: "Because I was never asked." "Would you consider my own individual request as an invitation?" She answered in the affirmative. She promised that she would communicate with him as soon as she was ready to undertake the trip. The following autumn she notified Mr. Meites that she was preparing to visit her sister, Mrs. Jastrow and her brother-in-law, Professor Jastrow of the University of Wisconsin, at their home in Madison, and would make arrangements to spend a day or two in Chicago. It was at a dinner given by Mr. and Mrs. Meites in honor of the distinguished visitor, that plans for the Chicago Chapter of Hadassah were formulated, and later that evening, at a conference at the Hebrew Institute the launching of the organization was completed. The following names appear on the charter: Mrs. Augusta H. Silver, president; Mollie Levitus, treasurer; Anna Levin, secretary; Mrs. Benjamin Davis, Mrs. Isadore Natkin, Mrs. A. Levenson, Mrs. H. Moment, Jennie Perlstein and Hannah Shulman.

Hadassah is now the largest and most influential woman's organization in American Jewry and the Chicago branch occupies a prominent place in the structure. The Chicago area is now divided into seven autonomous districts each of which transacts its affairs under the general jurisdiction of the central body which

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is composed of representatives of the subsidiary groups. The total membership of the seven branches numbers three thousand. In addition there are thirteen junior groups with a membership of a little over twelve hundred.

The Hadassah has a two-fold purpose—to promote health institutions and kindred enterprises in Palestine and to foster Zionist ideals in America. The extent of its scope can readily be seen by the size of its membership. It has two hundred and ninety-six chapters with thirty-eight thousand members and two hundred and fifty-seven junior groups with a membership of ten thousand. It has established a scientific system of medical and hygienic care for all elements in Palestine's motley population. Its institutions and service include: four hospitals and five dispensaries, two Straus Health Centers, the Clara Wachtel Dental Clinic, medical service in fifty rural districts, an x-ray institute, a nurses' training school, supported by the Junior Hadassah, twenty-one infant welfare stations, eighteen pre-natal and post-natal clinics, obstetric service, a mental hygienic clinic etc. etc. Hadassah is active in America also, sponsoring culture groups in the study of Jewish history, Zionism, current events and Hebrew, spreading general propaganda to arouse interest in Zionism, and raising funds for the annual budget for Palestinian work, achieving in this work a sum close to a half a million dollars.

Two of the most active women in Hadassah work in this city to whose unceasing labor most of its success is due, are Miss Pearl Franklin and Mrs. Harry Berkman (Bertha Jerusalimsky). Both of these women have participated in every activity that stands for Jewish idealism. Pearl Franklin was born and raised in Huntington, a small town in Indiana where there were no other Jews excepting her own family, her father, Meyer Franklin, her mother, Rachel (Weinstock) and her sister, Lillian. It was not until she entered the Indiana State University that she became acquainted with others of her own race. In 1914 she came to Chicago and entered the University of Chicago, where she took her degree of Master of Arts. In 1917 she took her LL. B. degree at the Chicago Kent College of Law and shortly thereafter was admitted to the

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Illinois Bar. Since then she has divided her time between the teaching of civic and commercial law in Hyde Park High School and the active practice of law. I met her while she was still a student at the University of Chicago and we discussed Zionism. It was the first time in her life that she had contemplated the idea that independent of the religious doctrines in Judaism there were also national aspirations and an ideology that soared high. The seed of nationalism was planted in her youthful and romantic soul at that time. She joined the Hadassah in 1921 and not long afterwards became its president. She occupied that office until about a year ago, when she was succeeded by Mrs. Berkman. When Pearl Franklin assumed the presidency of the Hadassah it was small in membership and insignificant in influence; the number of members not exceeding three hundred. Under her leadership and with the support of her sister Lillian, Mrs. Harry Berkman, Mrs. Bertha Read and Mrs. Isadore Natkin, Hadassah multiplied tenfold in size and a hundredfold in importance. Pearl Franklin is now one of the vice Presidents of national Hadassah, and a member of the Jewish Agency. She is the founder of the Chicago Junior Hadassah. Lillian Franklin teaches in Bowen High School. She is a graduate of the University of Indiana and has taken special courses in the Sorbonne University in Paris, France and at the University of Berlin, in Germany. She is no less interested in Zionist activities than her sister.

Bertha Berkman is one of the early Zionists and one of the first members of the Clara de Hirsch Gate of the Order Knights of Zion. Besides the idealism that the Zionist movement imparted to its followers, it proved an excellent school for diffusing the art of social welfare and communal work. When the Hebrew Institute was opened on West Taylor Street, with Doctor Blaustein as its superintendent, Bertha Jerusalemsky became a member of the office staff. Her knowledge of Zionism served her here in good stead, since the first years of its history the Institute was greatly under the influence of Zionism. The young woman fitted exceptionally well into the scheme and it required but little time before she was conversant with every department in the institution. She ex-

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hibited a remarkable understanding of the aims and purposes for which the Institute stood. At about the same time, a young man, bright and alert, joined the official family of the Hebrew Institute. Harry Berkman, recognized as one of the ablest physical-culture directors came to the Institute to take complete charge of all the athletic activities. For a number of years the two followed their individual course in that large busy organization, where thousands came and went daily, and no one suspected that here romance was weaving its pattern between the two. Miss Jerusalemsky was ostensibly supervising the work of the office and young Berkman was developing Jewish wrestlers and prizefighters, and teaching Jewish youths how to strengthen their bodies and harden their muscles. There was little time for romance in the daily occupation of either of them and yet one day in the year 1916 the Jewish world centered around the Hebrew Institute awoke to read a story in the newspapers of love, romance and an elopement. For Harry Berkman, director of physical culture and Bertha Jerusalemsky, in charge of the office of the Chicago Hebrew Institute had gotten secretly married.

For the past twelve years Mrs. Berkman has been an active member of the National Council of Jewish Women. For eight years she was chairman of the Immigration Committee and for four years she was vice-president of the Chicago Section. Last spring she was reelected to the same office. She took part in the drives for Jewish war-sufferers and in 1919, she was co-chairman with Mrs. Hannah G. Solomon, of the women's division. Mrs. Berkman has engaged in many Jewish movements but the impelling force of all her activities is the spirit of Zionism. She is an intelligent worker, honest in her convictions and practical in constructive work. Hadassah has made an excellent selection for she is a worthy successor to Pearl Franklin.

Before I close the Chapter, I must quote from a report made by the permanent Mandate Commission to the Council of the League of Nations: "The Commission expresses appreciation of the important contribution of Hadassah toward public health in Palestine. This contribution is important not only professionally

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but socially and politically as well, in view of its rendering service to all sections of the population."

Among those who have cooperated with the officers of the Haddassah and have done splendid work are Mrs. Harry M. Fischer, Mrs. S. H. Soboroff, Mrs. Max Shulman and Mrs. Leon B. Sager.

XI

ARCH HUMORIST

WHENEVER I think of S. J. Rosenblatt, there comes to my mind the "Little earthly German Aristophanes" with his passionate eagerness and poetic longing to create a new creed, the Religion of Laughter. "Three times a day, morning, noon and eventide I would worship my deity and pay him homage with laughter." I often think that this new god of laughter must have appointed Rosenblatt as his High Priest in the sanctuary dedicated to this new religion. It was this exceptional quality in Rosenblatt—the ability to laugh and make others laugh—that brought him material success and made him one of the most popular men in Chicago. The fountain of humor is free to all, "Come ye and drink all who are thirsty," might be inscribed below this fountain, but there are relatively few who have the genius to avail themselves of the invitation and still fewer whose wit and humor remain as free of cynicism and bitter sarcasm as did that of Rosenblatt. His wit was never offensive and never cruelly aimed at some tender hidden sore under its good natured banter. His humor contained a touch of pathos. It was like Dvorak's "Humoresque," it was always difficult to decide whether to laugh or cry.

Samuel J. Rosenblatt was born on March 17, 1866, in the province of Kovno, Russia. While still a child his parents moved to Riga, now the Capital of Latvia. He attended Cheder and later became a student in the Gymnasium. At the age of seventeen he came to the United States and settled in the city of New York. He was apprenticed to a printing establishment and as "printer's devil," learned the trade of a type-setter. Thereafter he engaged in his own printing business. In 1905 he came with his wife and three

sons to Chicago. Here he tried his hand at several things and finally decided on the insurance business. It was a hard struggle, in a strange city and without friends, but his sense of humor carried him through. After eight years as an insurance solicitor he became a general insurance agent and better days began to smile on him. Once freed from the economic struggle, he devoted his time to the weal of the Jewish Community. By mere coincidence, Harry M. Fisher was among the first men whom he met in Chicago. The two became fast friends and much of the success of one was due to the other. With Fisher he joined the group of young physicians who under the leadership of Doctor Benjamin H. Breakstone were working earnestly to interest the Orthodox element in building a Kosher Hospital. Here for the first time perhaps, Rosenblatt realized the power of his personality and what could be accomplished with his gift of combined humor and pathos. Rosenblatt was no public speaker, for he lacked the vocabulary and the eloquence, but few men could hold an audience as he could, alternately convulsed with laughter and surreptitiously reaching for handkerchiefs. It was amazing to watch him stir the emotions of his hearers with the telling of a story; and all the errors in grammar and diction merely added charm to the telling. It seemed to the listener that the story would not be half as effective if it were told in perfect English in a dignified oratorical manner.

While the activities of S. J. Rosenblatt began with the Maimonides Hospital, this institution was not to be considered among his great achievements. Far more reaching and of greater magnitude was the organization of the Orthodox Jewish Federated Charities which stands out as a monument to the rebels in the last and most effective revolt of the immigrant Jews, and Rosenblatt played no small part in that movement. This revolt (led by the triumvirate composed of Bernard Horwich, Judge Harry M. Fisher and S. J. Rosenblatt) brought complete emancipation to Chicago Jewry from Eastern Europe. Since 1913 no local movement of any significance in the life of the Jewish community or action affecting the Jews of the world was organized without S. J. Rosenblatt as one of its leaders. However the most brilliant chapter in his life

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was his labor in behalf of the war-sufferers. He took an active part in every war drive and spared neither his time, money nor energy. As vice-president and acting president in the absence of B. Horwich of the war-relief campaign, he became known through his irresistible approach and ability to raise funds as the "Leader of the Wrecking Crew."

Upon the consolidation of the "Federated" and the "Associated" Charities, Rosenblatt was elected a member of the Board of Directors of the combined Jewish Charities. He was a director of the Marks Nathan Orphan Home and a director of the Children's Welfare Council. He was appointed a member of the City Park Board four times by Mayor Harrison and once by Mayor Thompson. He was also a member of the North Shore Park Commission. Rosenblatt was active in the Zionist Organization and was a member of the national Executive Committee of America. Immediately after the war, he travelled with his wife through Europe and visited the various Jewish communities that his own eyes might see the post-war conditions of his fellow-Jews. He visited Palestine and returned with much inspiration and enthusiasm for the Jewish Homeland.

S. J. Rosenblatt played a role of importance in all public matters.

XII

EAST AND WEST

As THE corner where the old memories are stored is stirred up, there comes to the surface one which has been buried there for a quarter of a century. Leon Zolotkoff and I had been attending a Zionist convention in an eastern city. We were both members of the resolutions committee; Miss Henrietta Szold was also a member of that committee. After a long and tedious session which lasted until a late hour of the night, my friend, Zolotkoff and I decided to walk back to the hotel, leaving Miss Szold in the company of several other women delegates at the hotel where the committee's conference had been held. For a long time Zolotkoff and I walked along in silence. I was thinking of this wonderful woman,

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of her mental and moral force and the great power she was exercising on the world about her. Suddenly Zolotkoff broke the silence. "Whenever I come under her influence I feel as if one of the daughters of ancient Israel had stepped out of the Testament and was with us in the flesh." I was not surprised that he too was occupied with thoughts identical to mine, but what impressed me was that he found so apt an expression for the thought which I had struggled in vain to give utterance. Yes, a woman of flesh and blood descended out of the Biblical Album! and that woman was Henrietta Szold!

The same year that she laid the cornerstone in Chicago for an Hadassah chapter, Miss Szold brought into being another organization, the "Committee for Palestine Welfare." She had been invited to come to Chicago to lecture for the Chicago Woman's Aid. Mrs. Julius Stone met the distinguished visitor through her Zionist activities and arranged a reception for her at her home. Henrietta Szold, newly inspired by a recent visit she had made to Palestine delivered a message filled with the stirring experiences of that visit; the result of her talk was the "Palestine Welfare." Mrs. Albert H. Loeb was elected president, Mrs. Julius Stone, Mrs. Moses L. Purvin and Mrs. Joseph Stolz, vice-presidents, Mrs. Julius Rosenwald, treasures, Mrs. Lee J. Lesser, recording secretary, and Mrs. Ben Auerbach, financial secretary. This small group of Jewish women of wealth and culture accomplished considerable good for the inhabitants of Palestine, but even of greater value was the prestige which their names lent to the Zionist movement.

Projecting in bold relief from that splendid group are two women who particularly arrest my attention, because of the long selfless service each of them contributed to the cultural aspect of Jewish Chicago. They differ greatly from one another and yet there is a strong similarity between the two. They represent two different cultures as well as two different hemispheres, but in their devotion to their people and love for humanity there is little to distinguish one from the other. They are Mrs. Julius Stone (Goldie Tuvim) and Mrs. Moses L. Purvin (Jennie Franklin).

Mrs. Julius Stone was born in Plocksch, province of Suwalk, Rus-

sia, January 20, 1874. Her father was a man of erudition who enjoyed a comfortable income as a landowner. At the age of sixteen Goldie came to Chicago to pay a visit to an older brother who had made his home here. Her brother died during her visit here and she remained here. Later her mother and the rest of the family joined her in Chicago. She attended school and received the same education which girls of her age and station in life were given in Plocksch plus the study of English. This consisted of a general knowledge of the sciences and a few modern languages. Thus she grew from girlhood into womanhood. Her first venture into social welfare begins with the early stages of the Orthodox Old People's Home. In a simple manner she relates the story of how she became interested in the work. "One evening Doctor Kate Levy called on me and when I invited her to remove her wraps she said: 'I did not come to stay, I want you to come with me to a meeting of a new Society.' At my look of inquiry she added: 'Its purpose is to build a Kosher home for the aged.' I was still too young to understand the difference between German Jews and those from Eastern Europe. My understanding had always been 'Koll Isroel Achim' (All children of Israel are brothers) and I demurred, 'But what shall I do there, what good will my presence do?' Kate Levy was persistent and so I went with her. I sat through the meeting without taking part in the discussions, until I heard one of the speakers say: 'We have been regarded long enough as "schnorrers," it is time that we take care of our own poor.' This remark penetrated my very soul and touched me to the quick; the thought came to my mind: 'Is it possible that my own father might be regarded as a schnorrer?' This incident aroused in me a spirit which prompted me to action and I entered into the work of the Old People's Home with all the fervor of my youth. I was determined to help remove any possibility of there ever being the stigma of Schnorrer fastened to my father's name."

Since then Mrs. Julius Stone has been an active worker for her people, in every field of philanthropy, social welfare, national ideals and cultural pursuits. What is most to be admired in her is that she has no particular cult, she has given herself to no par-

ticular "ism," her program is not limited. Anything that tends to relieve suffering, promote happiness and raise the social, intellectual or moral standard of her people is included in her work. Some one once applied to her the name "The Jewish Jane Addams," but with all my admiration for Miss Addams, I feel the title is not properly applied. Goldie Stone can be no one else but herself, a true daughter in Israel. She follows no other philosophy except that which she inherited from her ancestors: social justice, truth, kindness and generosity, the pillars upon which all Judaism rests. The daily morning prayer of a Jewish maiden contains the words: "I will be good and kind, mindful of my parents and teachers and will exemplify the noble deeds of all good people." Goldie Tuvín, when a little girl repeated this prayer every morning before tasting food, meaning it and practicing it until it became a part of her existence.

Early in the history of the Chicago Hebrew Institute Mrs. Stone became its secretary and is still acting in that capacity. She was also secretary of the Jewish Orthodox Federated Charities and was one of its organizers. She cooperated with Mrs. Joseph Fish (Edna Bensinger, now Mrs. Charles King Corsant) in the organization of the Josephine Club. Mrs. Stone has been an active member and leading spirit in every worth while Jewish institution. Her sympathies are boundless, her interests are limitless; she is truly feminine, and intensely Jewish.

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I chanced to be present when several active Jewish club-women were discussing the merits of some of their co-workers in club work when I heard one say: "The ascendancy of Jennie Purvin to leadership in club work is truly remarkable; most of us had to work our way from the ranks up to the place of leadership and it was no easy task, but Jennie Purvin, like the Roman general, came, saw and conquered. She became a leader overnight." Mrs. Moses L. Purvin was born in Chicago, August 23, 1873. She was educated in the public schools of this city and attended the University of Chicago until at the age of eighteen she was forced by circumstances to discontinue her schooling. The panic of 1893 affected her father's cigar manufacturing business and reduced him almost to a state

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of poverty, but even worse than the loss of his wealth he also suffered a physical collapse. Without hesitation Jennie left school to assume complete charge of the business. In 1899 she married Moses L. Purvin whom she had known since childhood.

After her marriage she became interested in the work of the Bureau of Personal Service and gave a great deal of her time to that organization under the direction of Minnie F. Lowe. Also at about this time she came under the influence of Rev. Jenkin Lloyd Jones, an influence which had a broadening effect on the plastic mind of the young woman whose home atmosphere had been wholly Jewish. And while her mind was ever seeking new channels to divert its eager desire for knowledge, she widened the scope of her activities to embrace new fields. She became secretary of the Ruth Club in 1906, and in 1911 was elected president of the Woman's Aid. Through the influence of a committee which she headed, the Board of Education placed the John M. Smythe School at the disposal of the community for a Social Center which even included a Hebrew School.

The first impression of Mrs. Purvin may incline one to believe that she is all intellect and no soul—one might even suspect her of being a highbrow—but this impression is soon dispelled on a more intimate acquaintance with her. That she is intellectual is true; even now, at the age of fifty-seven she is still taking special courses at the University of Chicago. This probably accounts for the fact that her appearance and actions deny her age. She is absorbed by a twofold interest: civics and literature. She has written extensively for various publications in a fluent and attractive style. The material consists mostly of short stories and essays on various social problems. She is engaged now in selecting and revising this material for publication in book form. Her interest in civics dates back to a time long before women acquired the right of citizenship. Mrs. Purvin made an exhaustive study of that subject. She was instrumental in raising a fund to conduct public open air concerts. She is chairman of a civic committee and for two years was treasurer of the Illinois Federation of Women's Clubs. For the past twenty years she has been active in recreational work and was in-

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strumental in securing the small park system and play grounds. She is a member of the Board of Directors of the Woman's City Club, was president of the Chicago Section of the National Council of Jewish Women, from 1920 to 1922 and president of the Sinai Sisterhood from 1925 to 1927.

Mrs. Purvin is sympathetic to the cause of Zionism and is an active member of Hadassah. Much of her writing is woven about the Jewish National movement.

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I have now reached a very delicate point in this history. I have tried hard in these pages to efface myself as far as possible and my own activities in communal matters; and I endeavored to apply the same rule to members of my family, but in the case of my wife whose efficient, original and notable activities in the World War have been commented upon and written about by other writers and historians, in fairness to her and in fulfillment of my duty as historian I am impelled to include her in these pages.

Mrs. Philip P. Bregstone, nee Anne Rosenberg, the daughter of Moses and Rachel Rosenberg, was born in Chicago and this city has remained her home ever since. She is very proud of her native city and has inherited its "I Will" spirit. Until she reared her two sons and two daughters to an age where they could care for themselves, she abstained from all other activities except those which devolved upon a true and devoted mother. She then extended her efforts to include the sons and daughters of parents who were unable to provide an education for them. Full of spirit and energy she entered into the work of the Chicago Hebrew Institute Woman's Club. As Chairman of the entertainment committee she displayed much ingenuity, taste and originality in planning and arranging attractive and novel programs. In 1914, when the European war broke out and our people became the victims on every frontier, not only of a diabolical war, but also of the hatred directed against them as Jews; and the call came from across the seas begging for bread to feed the hungry and raiment to clothe the naked, Mrs. Bregstone almost forgot home and family in the enthusiasm with which she

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threw herself into the work of collecting funds for the war stricken and she swelled the fund by thousands of dollars.

When in 1917, the United States entered the war and American youths were mobilized in camps throughout the country, the Jews of America organized the Soldier's and Sailor's Welfare Board which functioned effectively during the remaining years of the war, here and abroad, for the Jewish boys. Mrs. Bregstone was the leading spirit in planning a theatre benefit, the proceeds of which went to that cause and through her efforts a substantial sum was raised. Among the Jewish women in this state she was a pioneer worker for the allied cause. She was active in all of the Liberty Loan drives and here her activities proved of inestimable value. At the head of a competent committee she sold hundreds of thousands of dollars worth of Liberty Bonds. In an account given in the History of the Jews of Illinois, Mr. H. L. Meites writes:

"As an outstanding example (of the work of Jewish women in the war) is Mrs. Philip P. Bregstone. She seems to have been associated in an executive capacity with almost every patriotic work in which women could serve. Her name is connected with a bewildering number of drives and tag days in all of which her particular care was the City Hall, County Building and the Federal Building. Among her activities were the Liberty Loans, Salvation Army drives, Paris Soldier's Hospital drive, Blind Soldier's Tag Day, French Wounded Soldier's drive, Patriotic Food Show, Soldier's and Sailor's Welcome Home and the United War Work. Mrs. Bregstone is recognized as the originator of the entertainment feature in war drives, which subsequently spread all over the country and became an integral part of the war campaigns. Thus, besides serving prominently in the various drives and as a member of the women's committee of the Council of National Defense, Mrs. Bregstone brought an original and productive contribution to the nation's cause."

Other drives of great importance in which she was one of the moving spirits, were the Illinois Hospital in France, Relief for the Belgium Babies and the Fatherless Children of France. That her services to the cause of patriotism were of tremendous value is evi-

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denced by the recognition she received even in Washington, D. C. In a letter written by William G. McAdoo, Secretary of the Treasury, under President Woodrow Wilson, among other things he says: "I have always regretted that there was no permanent way provided for giving deserved recognition to those who took part in this most essential form of the war activity. You have every reason to be proud of this work and I take the greatest pleasure in giving this slight recognition to you . . ." This letter was signed by him in person.

XIII

AN AMERICAN HERZL

IN THE latter part of June, 1911, the Zionist Organization of America met in annual convention, in the city of Cincinnati. It had been an extremely hot day filled with much arduous discussion; yet two hours past midnight, I was still sitting in the lobby of the Sinton Hotel listening to the interesting stories, anecdotes and brilliant conversation of Jacob de Haas. In my experience with literary men I have never met one to equal him in the manner of narrating stories mostly of his own experiences, a performance which he fills with vividness, zest and gusto. In the midst of our conversation he suddenly turned to me in serious and confidential mien and said: "You know, fate destined me to be a potent factor in bringing Dr. Herzl before the Jews of the world; and now I believe that I am destined to bring a new American Herzl to the Jewish people." "And who might he be, this American Herzl?" I queried, betraying a deeper interest than is usually my habit when presented by de Haas with one of his startlingly fanciful statements, for I know him to be highly romantic and imaginative and therefore I am sometimes skeptical of his enthusiasm. (It is this very trait that enhances his charm as a writer and a public speaker, for his vivid imagination lends a tinge of color to his words and gives them a whimsical beauty). With all sincerity he answered that this new American Herzl was no other than Louis D. Brandeis. I had heard a great deal of Mr. Brandeis, especially his profound interest in

liberal legislation in favor of the oppressed working classes. I was familiar with the part he played in the Illinois Eight Hour Labor Law for Women and Children; but this was the first time I heard that he was interested in Jewish problems. De Haas related how, as a newspaper man in Boston he chanced to meet Mr. Brandeis, their many conversations that followed, the deep interest the latter manifested in Jewish problems and lastly his susceptibility to the idea of Zionism. I confess now that I have done an injustice to Jacob de Haas in suspecting that he was carried away by his great enthusiasm. Some years later, after Louis D. Brandeis was appointed Justice of the Supreme Court of the United States, he told a few of us in a conversation around a table in the Blue Fountain Room at the Hotel La Salle, in Chicago, the complete story of his meeting with de Haas and how step by step he was led to a conviction of the ideals of Zionism, and his story fully coincided with the one de Haas had told me several years before, at the Sinton Hotel.

It was not however, until the early autumn of 1914, that Justice Brandeis came to the world's Jewry as a full-fledged Zionist. Turkey had entered the great war and joined forces with the Central Powers. Palestine became isolated from the rest of the civilized world. Russia, Germany, Austria, Roumania, France, and Italy—all the countries where Jews lived in larger and smaller numbers—were plunged into the throes of a desperate struggle. Those who had hitherto contributed liberally to the rebuilding of Palestine were suddenly rendered helpless and unable to care for the homeland. American Jews quickly realized that the full responsibility rested on them.

It is beyond human power to describe adequately the commotion among the Jews on the West side when they learned that war between the allies and the central powers of Europe was no longer a speculation. Emotions were high and conflicting not only between one group and another but often in individual souls. There was hatred for Russia, indifference for Germany, gratitude to Great Britain, kindly feelings towards France and Italy, and detestation and fear for Roumania. All these elements, though heretofore dormant in the Jewish soul were now given vent, and it became in-

creasingly difficult for them to decide where to lend their sympathies. To their credit be it said that if most of the Russian Jews were in sympathy with Germany at the outset of the war, it was not because of their love for Germany but because of their hatred for Russia and Roumania, where so much Jewish blood had been spilled.

No sooner did the news arrive that Russia was mobilizing its forces and Germany was doing likewise than American Jews began to think of their own kindred. Most men and women who came from Russia became absorbed with concern for their own relatives, but it was the Zionists as a body who thought of the "K'lal Isroel" and while their efforts were directed towards all the Jews of the war-stricken area it was natural that those of Palestine were uppermost in their minds. A group of Zionists, organized under the name of "Bread for Palestine," made an appeal to their brethren in the various synagogues, on the Day of Atonement for help. This appeal in the Orthodox Synagogues of Chicago yielded the sum of fifteen thousand dollars, and this less than two months after the war began! Similar drives were made in other cities but there arose the problem of how to transmit the money to Palestine. Congressman A. J. Sabath made a strenuous effort to secure the service of the State Department in this behalf, but he failed in his attempt. The Standard Oil Company, which was in possession of vast interests in the East and Near East, came at last to the rescue. Through the efforts of Congressman Sabath it undertook to transmit all moneys to Palestine without expense to the senders.

The difficulties first encountered in attempting to transmit the funds to Palestine repeated themselves when it reached its destination. The problem was how to convert the checks or certificates back into money. This forced the leaders of the Chicago Zionists to try another plan, which again was followed by Jews from other cities. Instead of sending money with which to purchase food and other commodities they decided to send the articles themselves. The following weeks presented daily scenes that will remain forever in the minds of those who were privileged to witness

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them. Every Orthodox Synagogue in this city was converted into a warehouse, a sewing shop and what not. From early morning until late in the evening streams of men and women could be seen carrying all sorts of food and other necessities to these receiving stations where leading men of the community gave their time and labor receiving and supervising the offerings. The organizers of the committee who conducted this campaign were Max Shulman, its Chairman, Rabbi A. Cardon, Jacob H. Cohen, Rabbi Ephraim Epstein, Rabbi Ezriel Epstein, Rabbi Saul Silber, William Farber, M. Ph. Ginzburg, Bernard Horwich, Harris Horwich, H. Levin, Samuel Philipson, Samuel Ginzburg, A. Antonow, A. S. Roe and H. L. Meites, its secretary. H. Levin, of Levin Brothers, a firm engaged in the paper business, allowed the committee the use of a large spacious warehouse to be utilized as the central station where the stock was packed and made ready for shipment. The committee was touched and gratified to find that among the merchants who contributed to the cause were many non-Jews who came forward with large donations, in many instances, unsolicited. Judge Hugo Pam succeeded in obtaining from the Nickel Plate Railroad an offer to place gratis at the command of the committee as many freight cars as would be needed to carry the articles to New York. Of still greater interest to the readers of a generation hence, will no doubt be the fact that the *Vulcan*, a United States Navy vessel was placed at the disposal of the Jewish committee by Mr. Josephus Daniels, Secretary of the Navy, as the Government's contribution. The relief cargo was placed in the hold of the ship and the *Vulcan* sailed across the Seas to Palestine.

Immediately after the declaration of hostilities, a conference of all the leading Zionists in the United States was called in New York. The gathering was imposing, the best men and women in the movement came to participate and help to work out plans to prevent the loss of what had been acquired in Palestine. All came with one thought, in every mind was registered the same question: "Who will be our leader?" Who is equal to the task of coping with the situation? It was at that conference that Louis D. Brandeis emerged as the American Herzl. The "Zionist Pro-

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visional Committee" was organized, with Brandeis at its head and a new life began.

Max Shulman, Nathan D. Kaplan and Judge Hugo Pam were among those who represented the Chicago Zionists at that historic conference. They returned filled with new inspiration, new zeal and new enthusiasm. The leadership of Brandeis gave a new impetus to the movement; the former contributions of pennies were changed into dollars and dollars into hundreds.

The latter part of November, 1914, Louis D. Brandeis came to Chicago in the interest of Zionism, but particularly to plead the cause of the starving Jewish inhabitants of Palestine. Dr. Hirsch invited him to occupy the pulpit of Sinai Temple during the following Sunday morning services. The result of Brandeis' talk which was supplemented by a warm appeal of Dr. Hirsch was that Julius Rosenwald subscribed a thousand dollars monthly, during the entire duration of the war and for one year after the war, and many other members of Sinai Temple pledged themselves likewise in smaller sums.

XIV

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IN 1915 the World War was raging at its height and it seemed as if humanity were determined to annihilate itself. Christian civilization as if forgetful of the high ideals of human love it had preached for nineteen hundred years, now preached the doctrine of hatred. And the Jews too demonstrated their patriotism by bringing sacrificial offerings to the God of War on every frontier. In Chicago, only two ministers of the Gospel showed the courage of their conviction, blending their powerful voices with that of the famous Belgian writer, Romain Rolland, in a protest against war. They were Dr. Emil G. Hirsch and the Rev. Jenkin Lloyd Jones. But the hysterical voice of the unthinking mob drowned out their desperate appeals to reason.

While almost all of humanity was intoxicated with the scent of human blood, there were still those few who dreamed of peace and

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among these dreamers was Louis D. Brandeis. He realized the extent of the sacrifice which the Jews of the world were laying on the altar of war. Possessed of vision he well knew that the orgy could not last forever, that sooner or later an international convention of peace would be called where every nation would make demands and claim its right. He reflected on the position of the Jews: who would represent them? Who would speak in their behalf? He realized that if any were to demand Jewish rights and speak in behalf of the Jews of the world it would have to be the Jews of America. But how were these to express themselves, divided as they were into innumerable conflicting groups having no contact one with the other: there were the American Jewish Committee, the Jewish Fraternal organizations and the Zionists, each in itself subdivided into factions and fractions. Justice Brandeis conceived the idea of calling into being an American Jewish Congress. There would be an election which would give every Jew an opportunity to cast his ballot and vote for men of his own race and of his own liking to represent him. Incidentally the Jews of the United States would thereby present themselves to the world as an organized body democratic in character.

In his wisdom, Justice Brandeis reached the conclusion that he must not show his own hand in this movement. He must leave it to others who were not avowed Zionists and yet not hostile to the cause of a Jewish homeland. With this thought in mind he instructed the Chicago Zionist leaders to find the proper man who could be trusted to head the Chicago and midwestern district. After due consideration the leaders decided to draft Jacob G. Grossberg for the work of organizing the Jews of Chicago and the midwestern States in preparation for the American Jewish Congress. Mr. Grossberg consented to act but soon found the task much harder than he anticipated. He turned all of his energy to the cause and called on every one of his friends to assist him in the great enterprise. His wife abandoned all of her other activities and dedicated herself to the work of the Congress. Morris K. Levinson was the first secretary of the newly founded organization but when the work became too cumbersome and demanded too

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much of his time he resigned and Leo H. Hoffman became his successor.

The amount of labor assumed by Grossberg with his office became so enormous and bewildering that all who were familiar with the true conditions were amazed at his persistence. But Jacob G. Grossberg continued until the nucleus of an organization was finally formed. When Adolf Kraus in his official capacity as head of the B'nai B'rith was won over to the cause, it was the signal for all the other organizations to join. The greatest difficulties which Grossberg encountered were factional strife and the eternal quest for personal honors. The Zionist group as such was indifferent as to the distribution of honors (not that individual members were entirely disinterested). Its main object was to bring about the organization of all American Jews but at the same time to see that the result was tinged with a Zionist hue.

Grossberg finally succeeded in arranging a pre-Congress convention of Chicago and Midwestern delegates. This was held at the Hotel Sherman, Sunday, January 23, 1916. In the history of Chicago Jewry there are few instances of a spiritual rejoicing to compare with this particular event. There was a feeling among all race-conscious Jews that something of great importance was taking place in the historic life of the Jewish people. This convention in Chicago was the first of its kind in the United States, but was soon followed by similar affairs in all other large communities.

Those who remember the events that preceded the Congress of Philadelphia, and particularly all those who were interested in the progress of the Congress at that time, have felt that a great wrong was committed against Mr. Grossberg in not permitting him to go to the Philadelphia gathering as chairman of the Chicago and Midwestern delegation, and by electing Adolf Kraus in his place. The Zionists, as the body most active in the affairs of the Congress is responsible for this evidence of ingratitude. As one who actively participated in all the political maneuvering within the Zionist group, I am in no position to deny the charge, but can only offer the justification that where so great a principle was

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involved individuals were counted for nought. As already indicated the Nationalists were eager to give to the congress a Zionist complexion. The Chicago Zionists could not afford to send a delegation to Philadelphia under the leadership of an anti-Zionist chairman. It was said that on repeated occasions Mr. Grossberg had given expression to anti-Zionistic utterances (which has since then been strenuously denied by Mr. Grossberg) and so there was nothing else to do for those who held Zionism dear to their hearts, but to eliminate him. Adolf Kraus, on the other hand, while not a confessed Zionist was known to be not altogether unfriendly to the cause. Placing him against Grossberg in the race for chairman meant the united support of the fraternal organizations and this together with the combined support of the different shades of Zionists assured his election. Colonel Edwin Romberg was elected treasurer and I was named chairman of the election board. The election of members to the congress, with its bright and dark sides would make interesting reading but has to be left for another time and another place.

XV

NEW TEACHERS IN ISRAEL

IN THE spring of 1923, news became current that the congregation of Sinai Temple had chosen a successor to the lamented Dr. Hirsch and the new Rabbi was scheduled to preach his inaugural sermon on the eve of Rosh Hashonah. The news aroused a wave of interest not only in Jewish circles but among the Gentiles as well. In the forty-two years during which Dr. Hirsch occupied Sinai's pulpit the temple had achieved an importance which manifested itself in the heterogeneity of its attendance. For Dr. Emil G. Hirsch in these many years had fulfilled by the strength of his personality and the greatness of his wisdom the words of the prophet which are inscribed above the portals of Sinai Temple: "My house shall be called a house of worship for all the nations." People of many religions and creeds had passed through its doors to hear the dis-

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course of the Rabbi whose fame had spread forth over two continents.

No wonder then, that the entire thinking world as well as the Jews of Chicago were keenly interested in the selection of Dr. Louis L. Mann, then Rabbi in New Haven, Connecticut, to fill the void left by Dr. Hirsch's demise. Some even expressed anxiety on the newcomer's behalf for the utter impossibility of the task he had undertaken.

And Rabbi Mann, on assuming his duties at Sinai was not unmindful of his great responsibility, or of the high standard set by the congregation to which he was now to minister. Thus he said in his inaugural sermon, on Rosh Hashonah eve: "When the call came to me to carry on the work of Emil G. Hirsch, mastermind and genius, great and untiring worker in the vineyard of the Lord, champion of social justice and prophet of righteousness, I was overawed and I humbly repeated the words of Jeremiah the prophet: 'Oh Lord, God! behold I cannot speak, for I am still a child.' And like Jeremiah also, I heard the divine within me answer: 'Say not I am a child, for thou shalt go to all that I shall send thee and whatsoever I shall command thee thou shalt speak; be not afraid, for I am with thee to deliver thee.'"

On the eve of Rosh Hashonah 1923, Sinai Temple was crowded to capacity. Many had come to worship on the first evening of the high holidays, but many of the great throng went thither out of curiosity to see and hear the new Rabbi. Since that day great throngs have come to Sinai Temple week after week.

Where for many years I had beheld the gray hair and weathered face of Dr. Hirsch, I now saw a tall, erect young physique unfold itself and walk to the lectern. When the man began to speak, I noticed that his voice too, was different from that of his predecessor. This was a voice ringing with the enthusiasm of youth, still hopeful—still confident of realizing its ideals. But the substance of his sermon was strangely similar to that of him who for forty-two years had thundered forth demands for social justice as against inequity. Rabbi Mann said: "This Temple will be intensely Jewish, broadly universal, deeply spiritual and especially modern. The

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principles of our religion which stood the test of time and have been sanctioned by experience will always, in every sermon, be applied to modern conditions and pressing problems . . ." These were familiar words to the ears of those who on many previous occasions had come to these precincts. He continued: "When children, some three thousand years after Moloch-worship are still sacrificed, physically dwarfed, mentally blighted, morally exposed and spiritually handicapped, as are one million five hundred thousand annually in America today, in the twentieth century because of child labor, then the Synagogue, this Synagogue, will not, ay, dare not remain silent . . . Whenever and wherever a moral issue is involved, whether it be in politics, in the home, in the state, in country, in immigration, in business, in industry, in religion or social conditions in general, the Rabbi and the layman, the pulpit and the pew must not only speak, but act, and without regard as to whom it helps or hurts . . ."

A beautiful program for a modern Rabbi in Israel! Eight years have passed and it has been truly said: "No pulpit in America is more successful than Sinai in making religion part and parcel of life. Nothing human is foreign to the teachings of Sinai. All human problems are ultimately religious and are discussed with scholarship and courage."

It is quite evident that Dr. Mann has been following and carrying out honestly and faithfully the principles which he set up in his original program. No public speaker in this city has attacked more forcefully and vehemently the corruption in municipal politics than did Dr. Mann. When he was threatened that his home would be bombed if he did not desist, his reply was: "It is not when you die but how you die!" With the weapons of sound scholarship, deep earnestness, a strong and pleasing personality Dr. Mann has with utter fearlessness held aloft the traditions of Sinai and made a distinct place for himself. It is said: "With his coming, a new enthusiasm for Judaism was awakened in Chicago."

Dr. Louis L. Mann was born in Louisville, Ky., January 25, 1890, the son of Mr. and Mrs. David Mann. He attended school in his native city, until he entered Johns Hopkins University at Baltimore,

Md. Later he attended the University of Cincinnati, the Hebrew Union College and Yale where he received his Doctor's degree. He holds five degrees from prominent American Universities. For several years Dr. Mann lectured on Comparative Ethics at Yale and is now professor of Oriental Languages at the University of Chicago. He is identified with many progressive, philosophic and social science organizations and educational institutions.

Dr. Mann is vice-Chancellor of the Jewish Chautauqua of America and for years has served as Chairman of the religious education committee of the Central Conference of American Rabbis and as Chairman of the Board of Governors of the Hebrew Union College. He has been actively interested in the Religious Education Association of America, and is now Chairman of the Advisory Committee which directs the policies of that organization. He is National Director of the Hillel Foundation, an organization which he was largely instrumental in founding.

Dr. Mann's sociological interests have been manifested in his activity for a National Child Labor Law, in his service on the American Committee for the Outlawry of War, the Eugenics Commission of the United States, and the American Birth Control League. President Hoover appointed him a member of the White House Conference on Child Welfare, and Governor Emmerson appointed him a member of the State Commission on Unemployment. He is vice-president of the Big Brother and Big Sister movement of the United States.

When Rabbi Mann came to Sinai, its membership numbered 800 and the religious school was attended by about 350 children. The membership has since increased to 1250 and the number of pupils in the school grew to 800. Having been connected with scholastic institutions for more than twenty years he has made the religious school of Sinai Temple a model for other religious schools. The Sinai school has primary, secondary, high school and normal school departments. It has on its faculty, in addition to a trained psychologist, an outstanding psychiatrist. It was the first religious school in the country where "problem" children were dealt with scientifically.

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Dr. Mann is an enthusiastic, forceful and scholarly preacher and deals with the vital problems of life with frankness and unmistakable directness in harmony with the traditions of Sinai. As a lecturer and public speaker, he has been in demand by Open Forums in all parts of the country. Liberal in all matters and even radical in some, he attracts people of all faiths to his Temple.

Dr. Mann recently received a diploma informing him that the French Government, through the President of the Cabinet, and the Minister of Education, Mario Roustan, had decorated him with the title of "Officer of the Academy" in recognition of scholarly attainments and civic and religious leadership. The honor is the highest conferred by the French Government upon a non-Frenchman, and is given but rarely.

Kehilath Anshe Maarabh, whose Temple stands on Drexel Boulevard at Fiftieth street, was the first Jewish Congregation in Chicago. Its organization dates back to 1847. Strictly and technically speaking the history of Jewish Chicago begins with the history of that congregation. Indeed Dr. Bernard Felsenthal whose prophetic mind foresaw even a decade or so later that someday those events, insignificant as they might have seemed to the participants, would be of great value and importance to the historian of the future, compiled a record of them as they transpired and filed it with the Historical Society. But alas! the great fire of 1871 was no kinder to that document than to the many others that were reduced to ashes. An account of the events of the period, dealing with the founding of the first Jewish community was again pieced together and another historic document was deposited, this time, in the vault of the City Clerk's office, but the second Chicago fire of 1874, with equal voracity consumed this record. It was not until 1897 that Dr. Felsenthal and Dr. Herman Elliasof collaborated and produced a third history of that period which was, perhaps not as accurate as the two earlier ones, for many of the original sources were no longer in existence. We are, nevertheless, grateful for whatever data they gathered and preserved for us. As I scan the pages of the History of the Kehilath Anshe Maarabh and read of its struggles, hardships, conflicts of ideas and "machlokes l'shem

shomayim," my eyes fall on the picture of Abraham Kohn. His high forehead, strong face encircled by a heavy beard, reveal a determination and a character which will never compromise a principle and still less surrender it. His deeply set eyes look out with gentleness and profound love for his fellow being. For many years as a member of the executive committee and president of the Kehilath Anshe Maarabh he fought the battle of conservative Judaism against modern Reform. Many have been these battles in the past in the life of the Jew. Jewish literature is filled with stories of the struggles between the young and the old, between modernism and conservatism, between the outgoing and incoming generations; but the stand Abraham Kohn took is fraught with a more epic sincerity. In the hands of an artist like Mrs. Humphry Ward he would emerge a stronger character even than "Robert Elsmere." Not less attractive is the other side, the gentler side of his character: his detestation of human slavery. I am of the opinion, however, that these two qualities, seemingly opposed to each other, are complementary parts of each other: Abraham Kohn loves liberty and condemns slavery just because he is a true son of his people. No document written by man has condemned slavery in stronger terms than does the Old Testament. That is probably why it has been said that "Liberty has always spoken with a Jewish accent."

In 1860 Abraham Kohn was elected City Clerk. His admiration for the emancipator of the black race, Abraham Lincoln, was next to his love and admiration for the one who emancipated his people from the bondage of Egypt, Moses, whose name he was taught to love and worship from earliest childhood. In February, 1861, just a few days before the president-elect left his home in Springfield for Washington, for the inauguration, Abraham Kohn sent him a satin flag of the stars and stripes, in the folds of which were written in Kohn's own handwriting, the original text of the verses four to nine inclusive of the first chapter of Joshua. Many prominent men and women who left their footprints on the communal life of Jewish Chicago were closely associated with Anshe Maarabh. Step by step it moved until it finally embraced Reform Judaism. In 1901 Rabbi Schanfarber entered its pulpit and occupied that place

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for over twenty-three years. In 1924 he retired to become Rabbi Emeritus and Dr. Solomon B. Freehof took his place as Rabbi. Like Dr. Louis L. Mann, Dr. Freehof was little known before he came to Chicago. Although he had been ordained Rabbi nine years before, he graced no pulpit until he came to K. A. M.

Solomon B. Freehof was born in London, England, August 8, 1892, the son of Isaac and Golda (Blonstein) Freehof. He was brought by his parents to America when he was twelve years of age. He attended a Talmud Torah and later studied at the Hebrew Union College of Cincinnati. At the age of twenty-two he was ordained as Rabbi and for nine years he served as professor of Medieval Liturgy in his Alma Mater while doing graduate work for his Doctor's degree. It is because of no inferiority complex that Dr. Freehof rarely speaks of himself. He discusses freely ideas and theories, philosophy and social science, ethics and esthetics, in fact all higher things in life, to which he applies a language all his own, a language rich and beautiful—but it is almost impossible to extract from him anything about himself.

Dr. Freehof took Chicago by storm; the large auditorium of the newly erected K. A. M. Temple proved inadequate in size to accommodate the crowds that come to hear his sermons on Sunday mornings. His vast knowledge of Jewish history, his profound erudition, his exquisite form of weaving his sentences and his musical voice make him an outstanding orator. Outside of his pulpit he is extremely simple in manner. It is consistent with this characteristic simplicity that as the spiritual leader of an old and great congregation, he seeks not to put forth his ego first and his Temple next, but rather to glorify the Kehilath Anshe Maarabh as a great religious institution, and submerge his own personality. Dr. Freehof is advanced in his views and he knows modernism so well that his summary of it I quote is almost perfect: "What is the prevalent mood of the present day? What is the modern spirit? The most noticeable characteristic of the modern age is the love for novelty. People pick up one fad after another with utter fickleness. They go from one domicile to another with startling restlessness. This insatiable love for novelty together with the cease-

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less hunt for pleasure, may be summed up in the one word, 'restlessness.' Restless like a leaf blown from the branch, the toy of every vagrant gust of wind, is the spirit of the average modern man. Being restless he is the victim of any chance fad. Whatever is latest appeals to him. He finds it difficult to concentrate his mind upon one definite theme. He wants something new every moment. The latest always appeals to him because his heart is restless; it lacks repose."

And here is another paragraph which is as beautiful as it is true and as true as it is beautiful. It expresses the conviction that has made his temple a haven of refuge for weary souls sick unto death of a plethora of modernity.

"In every age, but especially today, religion should speak in a quiet sanctuary with the still small voice of peace. The church ought to be the one spot where headlines never shriek, where sensation never shout, where the troubled spirit can come out of the noisy world and find at least an hour of calm and feel the nearness of the infinite. We may be sensation loving, we may gulp down the spiced pabulum of the papers every day in the week, but we are entitled to demand of our religion one hour of spiritual repose. Any religion which feeds modern restlessness with sensationalism which it constantly craves is treacherous to its own unique function. In this age more than in any other, religion must strive to attain a dignity of calm and the peace of soul."

* * * * *

Before me lies a pamphlet, consisting of seventeen pages. I turn to the first paragraph and read as follows: "With but rare exceptions, Jewish intellectuals the world over, have turned their backs on the omnipotent and omniscient, dogmatic God. With them the traditional, enthroned deity, at whose altar the masses usually offer lip service and occasionally the outcry of trepidation and despair, does not pass for current coin. It is not, however, to be assumed that the upper stratum of Jewry is atheistic, agnostic, or even humanistic. Nothing could be further from the truth or at least from verification. It is simply maintained that there is no IDEE FIXÉ or final and universal conception of the divine among cul-

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tured men. Every cultured Jew or non-Jew builds Him, if at all, in his own image."

The title of the brochure containing the above paragraph is "God and Israel" and the article, written by Dr. Solomon Goldman, Rabbi of Anshe Emeth congregation, is a reprint from the *New Palestine*. It is a sweeping as well as a daring statement for a Rabbi to make. It is not my purpose to place a valuation on the relative merits of the three Rabbis, who came to Chicago within the past seven years. I leave it to my readers to compare their difference of aspect on life in general and on Jewish life in particular; their religious convictions and their attitude toward Jewish thought and Jewish philosophy. We need not quote the entire pamphlet of Rabbi Goldman to fathom his viewpoint; his first two paragraphs explain his attitude to God; in his last two, his entire philosophy "What is the Basis of Unity in Jewry?" (The sub-title of the brochure) becomes simple and understandable:

"God, then, is absorbed in the nationalism, or more correctly, in the nationality of Israel. He becomes the national ETHOS. He serves as the symbol for Israel's noblest aspiration and loftiest ideals. He is never for too long abstracted from his people—its social instincts, customs, laws, descent, land and language. He goes into exile when the Jews are driven out of Palestine; He creates the world in the Hebrew language. He is the National God; He is the soul of the nation."

The foundation on which the religion of Rabbi Solomon Goldman rests is Nationalism, as interpreted by the prophets and later by Ahad Ha'am and Dr. Theodor Herzl. According to his reasoning, a failure of Jewish Nationalism spells disaster to the whole of Judaism. Nationalism, he maintains, cannot be substituted by either Divine Revelation or the so called Prophetic Judaism. Jewish religion, the Jewish conception of God must stand or fall with Jewish Nationalism. Whether or not this philosophy is consistent with Conservative Judaism, is for Rabbi Goldman to answer which he probably does by refusing to label himself as either an Orthodox, Reform or Conservative Rabbi.

Schopenhauer, in an essay on "Authorship and Style" says: "It

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may be said that there are three kinds of authors. In the first place there are those who write without thinking. They write from memory. . . . In the second those who think whilst they are writing. . . . In the third place, there are those who have thought before they begin to write. They write solely because they have thought; and they are rare." Rabbi Goldman belongs in the third category of Schopenhauer's classification. He demonstrates that he has thought. He possesses ideas so teeming with life that they almost burst into expression. He is a master of the art of writing, setting forth his ideas with a lucidity and clarity that does not obscure their vigor or importance.

Solomon Goldman was born in Kuzin, a town near Dubnow in the Ukrain. He was brought by his parents to the United States when he was three years old. The family settled in the city of New York where he attended elementary school, high school and the University of New York; he took his graduate work at Columbia University. His Hebrew education he received at the Yeshibah Reb Isaac Elhonon where he studied six years. He graduated from the Theological Seminary of New York in 1918. While still a student at the Seminary he preached from the pulpit of B'nai Israel congregation, of Brooklyn and built a synagogue in the Bay Ridge section. For ten years he was the head of the Cleveland Jewish Center in Cleveland, Ohio. In 1929 he was invited to fill the pulpit of Anshe Emeth Temple in Chicago. He too preached his first sermon in this city on the first day of Rosh Hashonah, and on that day became one of Chicago's great Rabbis.

XVI

THE BIRTH OF A SPIRITUAL CHILD

IN THE background of almost every philanthropic institution is concealed a tale which is the principal motive for its creation. Its cornerstone is often a tomb stone that marks the resting place of some unfulfilled desire. Behind the organization of a great American university there is the story of a defeated parenthood. Leland Stanford, a splendid type of young manhood, was the only child

of extremely wealthy parents. While a student in one of the leading colleges, he was suddenly seized by a serious illness. His parents were immediately notified and hastened to his bedside, but before their arrival he was dead. The terrible sorrow of the poor-rich father and mother can be understood; they were inconsolable. At the funeral the mother collapsed on the new grave. Her husband raised her gently in his arms and whispered to her: "Be brave, have courage my dear! We have lost one son but we shall have thousands of sons and daughters in his place and his name will live forever. I will build a university in his name where many young men and women will come to study the arts and sciences, just as he was doing." Thus the Leland Stanford University was built in California and on its campus is interred the body of the youth whose name this renowned institution of learning bears.

A happier tale I will narrate, a less dramatic story of paternal love whose unselfish motives inspired the building of the Beth H'midrash Torah (Hebrew Theological College) which has graced the Lawndale district for the past nine years. It was the urge of a pious father whose devout wish was that his son follow in his footsteps and become his successor, a Rabbi in Israel. In Rabbi H. Rubinstein's home was the beginning of the college and Torah, his son was its first pupil. He set certain hours apart each day to tutor the boy in those particular subjects required to qualify him for the Rabbinate. In the old world it was customary in the Yeshivoh for young men to study together in pairs. The advantages of this method are obvious: two persons could reason out the intricate propositions ever to be encountered in the study of the Talmud more quickly than one and the subject thus shared was more clearly elucidated and left a more lasting impression on the mind. Because of this old custom Rabbi Rubinstein sought and found a comrade for his son—another youth with a similar ambition to study for the Rabbinate. A little later when a third young man applied for the privilege of joining the other two in their studies Rabbi Rubinstein knew that such a request must not be denied and so the "College" composed of one teacher and three students modestly began. Rabbi Rubinstein soon found that his three stud-

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ents had progressed to a point where new studies had to be added to the curriculum, studies which he felt himself incapable of directing. He called in Rabbi Ephraim Epstein whom he regarded an authority on these particular subjects. In the course of time the "faculty" of this College in embryo was still further augmented by Rabbi A. I. Cardon and Rabbi Eliezer Ruven Muskin who voluntarily attached themselves to its staff.

The reputation of a College generally rests upon the erudition and scholarship of the members of its faculty. Accordingly we are led to the conclusion that this College-in-the-making must have shown promise of becoming a great institution of learning. Unfortunately, however, its system, or rather lack of such, its lack of scientific pedagogy and the linguistic vehicle in which its studies were conveyed clearly revealed it to be no different from the Yeshivoh of three and four decades ago, in the cities of Volozhin and Slobotka. If this College were to produce anything it would be the old Yeshivah Bachur, minus even that worthy's knowledge of the Talmud.

There were those who hoped that some day a real Yeshivah would be established in Chicago. They were waiting for the appearance of a Jewish Rockefeller and a Jewish William Rainey Harper whose advent would ensure a real Hebrew Theological College.

The World War came to an end. Besides the great havoc it wrought, it caused a change in the social and economic life of many in this country. It poured great wealth into new channels and created new millionaires. Many of the "newly rich" were the poor immigrants of yesterday. These "parvenus" as they were called by those whose wealth came one generation earlier, were not slow in showing their gratitude for their good fortune and they gave of their newly acquired wealth freely and in abundance. The "Rockefellers" had come!

There were serious minded men and women in Orthodox Jewry who earnestly reflected on the future of Judaism in America. Theirs was no mere idle meditation, but a search for a means of insuring its continuity. They reached the conclusion that to perpetuate Juda-

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ism in this country, the American Jew must receive his religious tenets, his ideals and ethics, his traditions and philosophy in the language of the country; that the American Rabbi was not to be one of the "old saints" but a human being; he was not to be a Yeshivah Bachur, but a man of the world. To make the people morally good he need not threaten with the fires of Hell but must depict the beauties of heaven here on earth. To accomplish all this a modern College for Jewish Theology was needed.

Now, that the ideal was clear and the money was there, the proper man was needed; one who possessed vision and foresight, who was earnest and sincere and who could go before the public and win its sympathy and support. The William Rainey Harper was still wanted. At last he came in the person of Saul Silber, Rabbi of Anshe Sholom Congregation.

Rabbi Saul Silber was born in Alexandrovsky, Province of Kovne, Russia, on March 15, 1881, the son of Aaron and Minnie Deborah (Schur) Silber. He attended several of the leading Yeshivath in Russia and prepared himself for the Rabbinate under the guidance of the well known Rabbi I. J. Rainis of Lida. Rabbi Silber came to the United States at the age of nineteen and ten years later to Chicago to officiate as Rabbi in the congregation Anshe Sholom, where he has remained ever since. Added to the fact that he is a fluent speaker, his sermons are on a higher plane than the usual "Drosches" of a Rabbi, and he achieved considerable popularity in the pulpit. His tremendous energy carried him into other humanitarian fields of endeavor but probably his greatest accomplishment is the Jewish Theological College. The next generation will undoubtedly judge Rabbi Silber by the part he played in bringing that institution, the Beth H'midrash L'Torah into existence. It is a monument that he built for the Jews of Chicago that should outlive all the monuments of bronze and granite.

Rabbi Silber became President of the College in 1922 and the same year a building was completed for the school at a cost of \$200,000. The building has fourteen class rooms, a spacious study hall and a library containing over ten thousand volumes on a wide variety of Jewish subjects, in several languages. In addition

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there are provisions for the physical comforts of the students such as shower baths and a large yard for recreational purposes. The Yeshivath Ez Chayim, a school for the study of the Talmud which had been in existence for more than thirty years, was not abolished but rejuvenated and made to function as a preparatory school to the College. The magnitude to which the institution grew in the course of so short a time is best told by figures: in 1921 the expenses attending the upkeep of all the departments did not exceed the sum of \$15,000. In the year 1929 they reached \$115,000. It began with a student enrollment of thirty-five, at present it counts over four hundred students. The original faculty was composed of three Rabbis; the present faculty consists of seventeen savants, among them such eminent scholars as Rabbi Ch. Korb, Doctor Meyer Waxman, Rabbi H. D. Regensburg, Rabbi H. Rubinstein and Rabbi Star.

Orthodox, as it is in the strictest sense of the term, the course of study in the Hebrew Theological College is entirely modern. Every student preparing for the Rabbinate is required first to complete a full academic course in a university. The curriculum of the College consists of Hebrew as a living language, Talmud, Codes, Responsa, Bible, modern and medieval Hebrew literature, Jewish history, Jewish philosophy, and homiletics. Rabbi J. Greenberg is the dean of the school. The College does not exclusively train aspirants for the Rabbinate, it also has a department which prepares teachers for the Talmud Torah. In this department, there are at present forty-six girl students, all of whom converse in the Hebrew language as fluently as our American boys and girls converse in English. These girls are all American, born here or brought here at a very early age, and are at least Juniors in high school.

With this kind of training—a combination of the physical and the mental, secular and religious, Hebrew and English, Shakespeare and the Old Testament, loyalty to their country and love for the Jewish homeland, we need have no fear for the future of American Judaism. The remarkable evolution of Rabbi Rubinstein's rudimentary College into an all-embracing, cultural Beth H'midrash L'Torah was the accomplishment of one man, Rabbi

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Saul Silber. Those who are familiar with the growth of this great institution, know all the trials and tribulations, all the opposition he met, and the almost insurmountable obstacles he had to overcome. But Rabbi Silber had on his Board of directors men who like himself were endowed with vision and they stood by him. And here too as in the days when Harris Horwich fought for a better Talmud Torah, the Daily Jewish Courier with M. Ph. Ginzburg at its head, came to his assistance, and the victory was won by Rabbi Saul Silber as it was won by Harris Horwich eighteen years before.

The present officers of the Jewish Theological College are: Rabbi Saul Silber, president; Rabbi A. I. Cardon, Gerson Guthman and William Lavin, vice presidents; Louis Bomash, Treasurer; Benzion Laser, associate treasurer; M. Perlstein, recording secretary; J. L. Rubin, financial secretary; Louis Broislow, Samuel Levin, and Sol. K. Graff, trustees; Rabbi Jacob Greenberg, dean; Rabbi Samuel S. Siegel, executive secretary.

By the last report of the secretary, it is shown that 29 candidates for the Rabbinate have been graduated and ordained. Of this number 26 are officiating as Rabbis in prominent Jewish communities in the Middle—and far West. The present student body represents forty cities, twenty-four states and Canada; and every semester brings new seekers after Jewish knowledge and education

XVII

ANOTHER EXAMPLE OF THE NEW GENERATION

IN ANOTHER chapter I sketched the life of one on whom nature bestowed all the gifts that make life worth-while. He received the full measure of parental love and affection which protected him from the vicissitudes of poverty. His voyage on the sea of life was easy and untroubled. He encountered no perilous waves and no raging storms. I will contrast him with another type of the newer generation. There is but little difference in age between the two. The one I am to sketch was born under a different sky, and raised in a different environment. Colleges, Academies, Uni-

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versities, Diplomas and Degrees, were only words to him, things in which he had no share; even the mere comforts in life were unknown to him for a long time.

My memories carry me back twenty-eight years. Early one evening I repaired to my father's home and I found him occupied with three youngsters whom he was instructing in Hebrew. The eldest of the three could not have been more than twelve years old. They were the three older sons of Israel Balaban; father of five boys, he had to toil unceasingly to support the family and yet he managed by self-denial and sacrifice to give his sons a Jewish education. I saw the boys on many similar occasions but in the tide of the years, and in a crowded busy life they faded out of my memory. It is true that in the past ten years the name Balaban has become very well known in this city, but I never associated the "Moving Picture Lords" with the three youngsters of twenty-eight years ago. Last February I had occasion to call on Barney Balaban at his office in the Chicago Theatre. I was somewhat surprised to be ushered into his private office ahead of many others who were waiting to see him. But in the course of our conversation he surprised me still more when he said: "I cannot expect you to remember me, I was too young and too small to be noticed, but I remember you well. I used to see you at your father's home when I came with my brothers to be instructed in Hebrew. All my knowledge of Judaism, which is little enough, I owe to my home influence and to your departed father, whose wisdom and patience I loved and admired." Barney was the oldest of the three lads who wide-eyed and serious sat drinking in the words of my father.

Barney Balaban is the head of the firm of Balaban & Katz, who are in control of the many large moving picture theatres in Chicago and its environs. He is an important figure in the modern business world, and yet he finds time to interest himself in all Jewish things and particularly, matters concerning Orthodox Judaism. He has studied in no university but has evolved his own philosophy and has worked out his own formula for living. He said: "There are those who say that I could have gotten on without

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religion and become, what people call, a good man; but if that were so, there must still have been some forces at work in my childhood which served to mold my character for such a life. In my mind that background is indistinguishable from Jewish Orthodox religion. Orthodox religion dominates every action and every force in me and cannot be disassociated from my character. I emphasize the word Orthodox, for it is that dynamic power that made us what we are. I am an American in the truest sense of the term and as such I am free from all prejudices, religious or otherwise, but I insist on my Orthodox viewpoint because Orthodoxy is creative in character, while Reform Judaism, as much as I have observed of it, is destructive. Once the door is opened it keeps on moving without resistance." He went on: "Here is my father, who worked very hard and suffered great hardships and did all in his power to make worthy men of us. Was it not his Orthodox Judaism that was the impelling force back of him? Since we became comfortably situated he is able to fulfill some of his lifelong wishes. We are pleased and happy in the thought that though late in life, he can live up to his Jewish ideals and contribute freely to all Jewish causes. Father is now growing old and we deem it a privilege to help him realize the dreams and hopes closest to his heart. Besides, we Orthodox Jews have a duty to perform, an obligation to pay. In the early period of Jewish immigration most of our people came here poor and destitute. It was the Reform Jews who took care of them and provided them with all the necessities. The Reform Jews maintained the charities and supported all institutions. Now that many of us possess wealth it is time that we take up the responsibility ourselves, to build and maintain the charitable and philanthropic institutions and to create such others as modern American Jewry may require."

Israel Balaban, the father of Barney and his brothers, is a member of the Board of Directors of the Beth Midrash L'Torah (Hebrew Theological College) and through him the members of the Balaban family became interested in this institution. Soon after its construction on Douglas Boulevard it was found that the space was inadequate; there was need for more classrooms, more study

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room and above all, there was a crying need for library space. After the opening of the new building an appeal was issued for books and in a short time books came by the thousands and of a kind that gave promise of establishing it as one of the finest "Library Hebraica." The number of volumes has already passed twelve thousand. Written in Hebrew and in several European languages, they cover every phase in the life and history of the Jewish people. But for lack of space these many valuable and interesting tomes, manuscripts and documents had to remain packed in boxes and be stored away. They were not even catalogued. Rabbi Silber began to look around for the proper man to interest in the library. Ten years ago he found a Rockefeller, he now sought a Carnegie. He discovered him in the person of Barney Balaban who without much persuasion became chairman of the "Library Building Committee." Shortly before the close of the year 1929, Mr. Balaban tendered a dinner at his home to about thirty guests and at that dinner the sum of \$68,000. was subscribed to a fund for the new library building; out of this sum \$27,000. was subscribed by the Balaban family. Through the influence of the Balabans, this dinner was followed up with another one at the home of Milton H. Callner, at which the sum of \$100,000, was subscribed. Through the enthusiastic efforts of Barney Balaban a new library was built on St. Louis avenue, immediately adjacent to the Beth Midrash L'Torah. The new building contains eight additional classrooms, a lecture hall, a spacious reading room, two study rooms, a synagogue for the junior class, a large dining hall and kitchen, and most important of all, a large room containing sufficient bookshelves to hold thirty thousand volumes.

Barney Balaban is one of a type fairly representative of the modern Orthodox Jew of America. Engaged in a life of keenest competition, a life where alertness and constant watchfulness are the great essentials, yet this man has sufficient time to reflect on the many complexities in Judaism. He is deeply interested in a Hebrew Theological College, destined to provide the future Jewish generation with Orthodox Rabbis in modern garb. Barney Balaban and Leo F. Wormser are two separate and distinct types

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in Jewish life. They may never meet religiously but both of them are the forerunners, the advance guards of the coming generation.

XVIII

REFORM AND CONSERVATISM

IN RECENT years Chicago has absorbed many new spiritual forces. The Jewish community spread out to all parts of the city and new synagogues and temples were built everywhere. Many of the old Rabbis died and younger men came to take their places; others, tired after long full lives of service relinquished their places to the new generation. The Americanization process which took place in the old immigrants of Eastern Europe through their children and grandchildren born in this country presented a new force which began to make great inroads in Jewish religious life. Loath to abandon the old Orthodox form of worship practiced by their ancestors even though it proved antiquated and no longer adequate to their needs in this modern time and country. On the other hand, they could not exchange it for Reform Judaism in which they saw neither piety nor devoutness. Thus a compromise between the old and new was the only means out of the dilemma. A compromise between extreme Orthodoxy and Reform was found in the Conservative School of Judaism. A considerable number of those who heretofore were devoted to the old faith left the Orthodox Synagogue to become affiliated with Conservative temples for the sake of their children. Thus a demand was created for Rabbis with more modern tendencies. Chicago attracted to itself a great many of these Rabbis who, without exception, made a most valuable contribution to the Jewish community. They are imbued with a sense of the high responsibility which is theirs and are fully conscious of the important part each has to play, not only in a religious sense but in an all-embracing cultural one.

A. L. Lassen, Rabbi for almost ten years of congregation B'nai Zion in Rogers Park, is an ardent student and seeker of knowledge and wisdom as well as a Hebrew scholar. He has built up a fine congregation with a substantial membership. The Hebrew

school which he conducts is a model institution, yet he has found time to interest himself in all communal affairs while pursuing a postgraduate course at Northwestern University where he obtained a B.A. degree last spring and since then the degree of H. L. D. from The Jewish Theological Seminary of New York. Rabbi Morris Teller of Beth Jacob—B'nai Bezalel, is another of this admirable type of Rabbi. With a splendid Hebraic back-ground, and a profound knowledge of its literature he combines an intimacy with secular learning; and these qualities together with his gentle disposition bring to mind some of the Rabbis in Israel generations ago, about whom so many beautiful stories have been written. Rabbi Max Kadushin, of the Humboldt Boulevard Temple is one of the younger American type, of the Conservative school. He is eloquent, keen of mind and distinctively inclined towards all modern tendencies in Judaism. Much of his time he devotes to the various cultural branches in Zionism. He is active in the Avukah, Young Judea and all other phases of the Jewish national movement.

To be born in Palestine, study in the Yeshivath Pri Etz Chayim, obtain "Semicha" from the savants of that institution and be a conservative Rabbi of a large congregation, in a large city, is the distinction held by Dr. Abraham Elija Abramowitz, Rabbi of Beth Hamidrosh Hagodel, Albany Park, Chicago. Dr. Abramowitz was born in Jerusalem, Palestine, October 17, 1891, the son of Rabbi Bernard (Sachar) Abramowitz and Miriam (Charlaps). He attended the schools in Jerusalem and entered the Yeshivath Pri Etz Chayim, where he was ordained as Rabbi in 1911. Coming to the United States he was matriculated in the Lincoln-Jefferson University, where in 1919 he received the degree of Th. B and in 1920 the degree of Th. D. From 1915 to 1918 he was Rabbi in Shreveport, La. and from 1919 to 1922 in Fort Worth, Tex.

In 1922 he was called to Chicago to take charge of the Mid-western Bureau of the Zionist organization, in which capacity Dr. Abramowitz rendered efficient service. He remained in that office until 1925 when he went to New York to become Director of the National Fund Bureau of America. He returned to Chicago in

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1929, when he received the call of Beth Hamidrosh Hagodel, and he has been ministering to the spiritual needs of that congregation ever since. In addition to his Talmudic scholarship and linguistic ability, he is a profound student of the Bible. He is now devoting himself to an extensive work on comparative religion.

Rabbi Birnbaum, of Logan Square congregation, Rabbi Samuel Benjamin, of the South side Hebrew Congregation and Rabbi Abraham Horwitz are some of the newer arrivals who have not had much time as yet to reveal their attainments or prove their usefulness to the Jewish community.

Meanwhile the Reform wing of Judaism is also following the trend of more liberal forms of religion and has gained a stronger foothold and a larger following. Among the Reform Rabbis, Dr. Felix A. Levy, of Temple Emanuel has been known in Chicago for the past twenty-three years. The son of Alexander and Katherine (Bergdoll) Levy he was born in New York, October 20, 1884. Dr. Levy completed his academic education in the College of the city of New York, where he received his Bachelor of Arts degree in 1904. He then entered the Hebrew Union College and graduated as Rabbi in 1907. In 1908 he came to Emanuel Congregation of Chicago and still occupies its pulpit. He took graduate work in the University of Chicago and in 1917 the degree of Ph. D. was conferred on him. He has been very active in the Chicago Rabbinical Association and likewise in the Central Conference of American Rabbis, on whose board he has served as secretary for many years. Dr. Levy is a scholar, a thinker and an idealist. He has continually proven the sincerity of his convictions. For many years he was opposed to Zionism and during that period missed no opportunity to attack it. When President Wilson addressed his famous Rosh Hashonah greetings to Dr. Stephen S. Wise, in which the President declared himself in favor of a Jewish Homeland in Palestine, Dr. Felix A. Levy took exception to President Wilson's attitude and caused a lengthy harangue to be published in the daily press. He minced no words and gave full expression to his antagonistic views, denouncing Zionism as an impractical dream as well as an unpatriotic demonstration which was bound to lead to dis-

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aster and great misfortune to all the Jews in the diaspora. Some years later, Dr. Levy made a visit to Palestine and lo! he returned an ardent Zionist. He made no secret of his great change of mind and heart but proclaimed his new convictions from the pulpit of his temple and other platforms, declaring himself converted to the cause and ready to give his services to it whenever called upon. It is not easy for a man to admit a change of opinion upon a subject of such world-wide importance.

Dr. G. George Fox, Rabbi of South Shore Temple, was born in Chicago in 1883. He attended the University of Chicago where he received the degrees of Ph. B. and M. A. Illinois Wesleyan University honored him by conferring the degree of Ph. D. upon him. He graduated from the Union Hebrew College in 1908 and was called to the pulpit in Fort Worth, Texas. Aside from his Rabbinical duties he served as president of the Texas Social Welfare Conference and also acted as Chaplain in a Texas penal institution. He was a member of the executive committee of the Central Conference of America Rabbis, and secretary of the Alumni Association of the Hebrew Union College. He was an active member of the B'nai B'rith and when the United States entered the World War was one of the organizers of the "Soldiers and Sailors Welfare League." He returned to Chicago in 1922 and engaged in the work of organizing a much needed temple in the South Shore district, the pulpit of which he now occupies. Dr. Fox like his colleague, Dr. Felix A. Levy, visited Palestine, several years ago and he too was captivated by its historic splendor. He returned a full-fledged Zionist.

Rabbi S. Felix Mendelsohn, spiritual leader of Temple Beth Israel, in Albany Park, was born in Russia, November 27, 1889. He received his early education in the Chedarim of his native country but immediately upon his arrival in America in 1906 he entered high school in Newark, N. J. He graduated from the Hebrew Union College in 1917, a year after he received the degree of B. A. from the University of Cincinnati. For several years Rabbi Mendelsohn was an instructor in the Hebrew Union College and president of the Hebrew Speaking Society of Cincinnati. In Hunt-

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ington, W. Va., he was given his first pulpit. He was resident Rabbi of the Jewish Welfare Board at Fort Slocum. He came to Chicago in answer to a call from Beth Israel Temple, of Albany Park, in May 1919. He was elected secretary of the Chicago Rabbinical Association, has been very active in all Jewish communal matters and yet with all his duties found time to serve on the editorial staff of the Chicago Sentinel. It is rather characteristic of many Rabbis to fancy themselves excellent writers. Rabbi Mendelsohn, however actually possesses genuine talent and has demonstrated the fullness of his ability. His keen sense of humor has been admired by many readers and he uses it to embellish his style with a discretion and delicacy which makes his work extremely attractive. He has made considerable research into the presence of humor in Yiddish and Hebrew literature and has acquired quite a collection of works dealing with that subject.

Jacob H. Singer, Rabbi of Temple Mizpah, was born in Kreutzburg, Latvia, May 5, 1883. Eight years later he was brought by his parents to the United States and they settled in Buffalo, New York. He attended school in that city and in 1903 he entered the Hebrew Union College, and at the same time the University of Cincinnati. In 1907 he was awarded a fellowship in philosophy by the latter institution and received B. A. and M. A. degrees in 1908. One year later he was ordained as Rabbi. For three years he occupied the pulpit of Beth Israel Temple, in York, Pa., at the same time carrying studies at Johns Hopkins University. From York he was called to the B'nai Jeshurun Congregation, in Lincoln, Nebraska, where he remained for seven years. During that period he was associate professor of the theory and history of music, at the University of Nebraska. In 1923 he came to Chicago to assume the ministerial duties at Temple Mizpah in Rogers Park.

Rabbi Jacob H. Singer, built up a splendid congregation. When he came to the Temple, he found that twenty-six families constituted the congregation and less than fifty children were in attendance at the religious school. Today more than three hundred families make the Temple their spiritual home and more than five hundred children partake of the benefits of religious instruc-

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tions given by Dr. Singer and his excellent staff of teachers. His main object is to promulgate Jewish culture, with an emphasis on the "Jewish." Dr. Singer is well-versed in the history and theory of music and has spent much of his time in tracing the history and development of the synagogal melodies, which came down to us through the generations. Himself a musician, his lectures on the subject of Jewish music have been of vast interest from a technical as well as an intellectual point of view.

XIX

THE LITTLE MOTHER AND THE BIG BROTHER

Not very long ago in the company of my wife I called on Mr. and Mrs. Julius Savit, Superintendent and Matron of the Old People's Home. (B.M.Z.) It was a late Friday afternoon and our good friends insisted that we remain for Kiddush, which meant for the Friday evening meal.

When Julius Savit was appointed to the position as head of the first Orthodox institution in Chicago, I entertained no doubts as to his complete fitness for the job. What surprised me most on that Friday afternoon and evening we spent in their company and incidentally in the company of the one hundred and sixty old men and women in their care, was the devotion lavished on these women by Mrs. Savit, who though young enough to be their grandchild is regarded by them as their little mother. In all my experience I have never witnessed such warm friendliness as exists between Mrs. Savit and these old Jewish women. They seem to adore her and she loves them as her own children.

It happened that at sunset a fuse blew out and although the lighting system was only temporarily disabled it interfered with the blessing of the candles. The women came one by one to Mrs. Savit and with childlike confidence each whispered: "Mrs. Savit, the lights are out of order and I cannot bless the candles." Mrs. Savit like a fond mother, pacifying young children sent them off one by one with assurance that the lights would soon be in order and they would have ample time to bless the candles.

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In the synagogue of the institution, where we went with the old people to receive the "Princess Sabbath," I observed a peaceful happiness on the faces of all the worshippers, all of whom excepting only my wife and I were residents of the institution. They all came up to give me Sholom and greet me with "Gut Shabbos." Those who knew me reminded me of incidents of long ago. The Sabbath spirit seemed to have been contagious, and for the first time in many years memories carried me back to the days when I was a young boy in my father's home. The happiness and contentment that hovered around this place brought a soothing feeling in my own heart; I felt that I was part of this happy family. I watched with pleasure the harmony that existed between the little mother and her numerous children and the intelligent understanding between Julius Savit and his cheerful little family.

A few weeks after my interesting visit to the B.M.Z. I was asked by Leopold Deutelbaum, formerly the superintendent of the South side Jewish Orphan's Home, and now a member of its Board of Directors, to accompany him to the Home. Knowing my antipathy to institutional child education, Mr. Deutelbaum wanted me to see for myself this institution, its management and system. One morning I called Mr. Deutelbaum on the 'phone and informed him that I was ready to go with him. (It was my purpose to make my visit an unheralded affair, so that I might see the regular daily routine of the institution.) We were met by Mr. Bernard H. Freeman, Mr. Deutelbaum's successor as superintendent, (the latter had the tact to disappear immediately after he presented me to Mr. Freeman, and I did not see him again until I was ready to leave). Mr. Freeman, a young man in the middle thirties made a favorable impression on me from the very beginning. In the first five minutes of our conversation I found that he was no professional "social welfare worker" and instead of boasting of college degrees he spoke eagerly of the things he had accomplished and of the many things he hoped to accomplish. He does not waste his time writing long reports in high sounding phrases and flowery style. He seems to have one purpose, one ideal: the usefulness to society and to themselves of the two hundred future citizens entrusted to his care.

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His aim is to mould their characters, not into one uniform pattern but into individual personalities. The consciousness of his duty towards these children is a part of his very being. And yet his attitude towards them is not that of an overseer, teacher or even parent; the children look to him as they would to an older brother. They confide in him, consult him and discuss with him all their childish problems.

My visit to the Old People's Home was filled with joy; it produced a feeling of gratification for I was among people who though close to the end, were living in peace and happiness. My visit to the Orphan Home caused me to reflect on the future—not my own—but of these children. I heard the young voices ringing and mingling with each other. I saw them at play, I heard them quarrel, I conversed with them—no one in charge of the institution was present—and I was convinced that I was in the midst of one hundred and fifty, (some of them were on vacation or visiting their relatives) potential citizens who would contribute much to their country's good and bring honor to the Jewish community.

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Among the oldest organizations in this city is the Independent Order Bikur Cholim Ukadishu. It was founded in 1872 and the name indicates that its original purpose was to form the nucleus for another fraternal order, perhaps in retaliation to the B'nai B'rith which at that period refused to admit to membership Jews who did not come from German provinces. Its founders were composed of Polish and Lithuanian Jews. It never progressed further than the one chapter. It is distinctively Jewish in character and although it stresses no particular kind of Jewishness, it abides by a stringent rule that no candidate is eligible to admission if he is married outside of the Jewish faith; any member who intermarries becomes suspended ipso facto and forfeits all rights and benefits as a member. Among its earliest members are Simon Ager and Abraham Bernstein, who joined the year it was organized; H. H. Bernstein, who became affiliated with it in 1876, and Jacob Wolf, in 1877.

The organization has over five hundred members; it is not rare to find three generations in one family sitting side by side at meet-

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ings. In the many years of its existence the Bikur Cholim has a record of many activities in which it participated effectively and has contributed much to the well-being of the Jewish community. Thomas Piser, well known in the Jewish community, and a past president of the order, is one of its leading spirits.

* * * * *

The Conference of Jewish Women's Clubs is one of the finest achievements of Jewish women in Chicago. It is a federation of all worth-while clubs, ninety-three in number, and is composed of their representatives. Officers are elected annually and meetings are held regularly, but it functions only when a need arises for the united action of all the clubs affiliated with the "Conference." The need may be of local, national or international character. This organization of organizations rendered splendid service in the many "drives" during the past fifteen years. It is now headed by Mrs. Harry J. Myerson. Mrs. Hannah G. Solomon, Mrs. Ignace Reis and Mrs. M. A. Weinberg are among its most active workers.

Another Jewish Women's organization is the "Chicago Jewish Women's Aid." It has a large membership which is doing much cultural and philanthropic work but nothing of a Jewish character. The only Jewish feature of the club is its membership. Its tendencies are so broad-minded that when it selects a lecturer, the choice is invariably for a non-Jewish one, even though a Jew on the same subject will do as well if not better.

The Jewish Women's Art club is an unostentatious group whose members do not belong to the wealthy class, but which has a high purpose and with limited means is doing splendid work. It was organized in 1923 to aid poor and struggling artists and to foster Jewish art in the community. In the ten years of its existence it has arranged many exhibits with great success and rendered assistance to painters, sculptors, poets, dramatists and musicians.

Foremost among its active members are Mrs. Jonah Spivak, Sarah Patt and Mrs. S. Ostrowsky, whose zeal and enthusiasm have made it a potent factor in the development and promulgation of the fine arts among Jewish women in Chicago.

Of the many Jewish Clubs in this city, during the past forty-five

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years, two have survived: The Standard Club, on Plymouth Court near Jackson Boulevard, and The Covenant Club, on Dearborn street near Madison street. While social clubs, as a rule, contribute little to culture, these two clubs, however, are serving well the Jewish community in this city. They are the homes of every noble enterprise and every worthy cause is being fostered in these two clubs.

XX

MEN WHO FOUGHT POVERTY

MY STRONG aversion to scientific charity has led me into error. I was questioned by a friend: "How are you going to treat the Jewish Charities in your book?" My reply was: "Charity is no part of culture, and since my history deals exclusively with the cultural aspect I need not be concerned with the subject." I failed to realize that among those who were the pioneers of our charitable institutions, were many great idealists who founded charities as a medium of expression for their idealism. Solomon L. Sulzberger was an outstanding figure of that group. He was born in Philadelphia, Pa., February 5, 1857, into an illustrious family, with Orthodox tendencies. They have all contributed much to the cultural standard of American Jewry, but we need only mention as examples Judge Sulzberger of Philadelphia, a brother and Dr. Cyrus Adler of New York, a brother-in-law.

In 1875, when eighteen years old, Solomon abandoned his studies for a business career; he left his native city and came to Chicago. Here he engaged in the business of manufacturing paints and met with great financial success. His Judaism underwent a change and he joined a Reform congregation. While he freed himself entirely from orthodoxy, he did so purely out of principle, but his strong sympathies for Orthodox Jewry followed him all through life. It was because of these sympathies that early in his career he became identified with the Jewish Charities and remained its champion until his death. For many years he was president of the Jewish Aid Society. After the charities were reorganized under the

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leadership of Judge Julian W. Mack, Solomon L. Sulzberger was one of their most prominent leaders. With all his ability and wealth he fought poverty and worked for the alleviation of distress and suffering. When he died the poor lost a great friend and humanity was bereft of a benefactor.

Edwin G. Foreman, president of Foreman Brothers Banking Company was the first president of the Associated Jewish Charities and remained at the head of that organization for three consecutive terms. He was active in communal work until his death. Moses E. Greenebaum was another member of the Jewish community who for many years was active in the Jewish charities in various official capacities.

A. D. Lasker was associated with the Jewish Charities both as a liberal contributor and on the occasions when he acted so successfully as chairman of drives for funds. He proved then that his ability to make others contribute to charity was not less than his own willingness to give.

One of the most interesting types in the group generally identified as the Charity Group, is Sol Kline. He was born on June 29, 1870, in Denver, Colorado, the son of Joseph and Sophia (Baer) Kline. When he was a year old he was brought by his parents to Chicago. He attended the public schools of this city until the age of thirteen. When he was only twelve years old he started to work after school hours for Beifeld Brothers, manufacturers of women's cloaks. His duties were to go to the sweatshops on the West Side and check up the bundles. His parents were obviously not wealthy, but he now came face to face with real poverty and saw the conditions of the immigrants. The youth of twelve was greatly moved by their soul-crushing penury. The miserable evidences of want made a lasting impression on the child's mind and he resolved that when he grew to manhood he would pledge himself to help the poor and all his efforts would be devoted to ease the burden of those whose sweat was mingled with blood. For eighteen years he worked for the same firm, but at the age of thirty he left the employ of Biefeld Bros. to establish a business of his own, in the same line. A year later he returned to the old con-

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cern, not as an employee but as the successor to the Beifelds. As he grew more successful in his business he did not forget his early resolutions and with the increase of wealth he increased his activities on behalf of the poor. Sol Kline differs from most supporters of charities. He knows that there are other needs besides bodily comforts and other ideals besides charity. He is interested in all things that give promise of ennobling the Jewish mind and body. When some nine years ago, the proposition was advanced to the Board of the Jewish Charities that they create a budget for the fostering of Talmud Torahs, there was strong opposition from the "Assimilationists." Nevertheless Sol Kline and A. G. Becker, the most aggressive sponsors of the proposition carried it to fulfillment. When Dr. Magnes came here from Palestine, as the Dean of the Hebrew University, to seek financial support for that institution, he found the Assimilationists strongly opposed to the University because it bore the title "Hebrew." Sol Kline, Leo F. Wormser and James Becker, the son of A. G. Becker, championed the cause and as a result a promise of assistance was granted and a committee was organized whose task it was to make annual contributions to the Hebrew University in Palestine. For many years Sol Kline has been the Vice President of the Jewish Charities; he was also for a time president of the Standard Club, both offices are evidences of the esteem in which he is held by those who know him.

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Benjamin J. Schiff and Samuel Philipson are two members of the Board of Jewish Charities who represent the Orthodox wing on that august body, and both have served the Orthodox community in many capacities and have manifested on all occasions their interest in Jewish affairs. Benjamin J. Schiff was born in Mariampole, on March 1, 1861 and at the age of two was brought to the United States. The family settled in Chicago. The city in those days had about six Orthodox Jewish families and there were no facilities for supplying a child with a Jewish education. Fortunately for the boy, his father was not unacquainted with Hebrew lore and although it took almost all of his time to provide an existence

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for his family, yet he was able to spare enough time to instruct his son in elementary Hebrew. An ambitious lad, Benjamin Schiff as soon as he was old enough tried his hand at various enterprises to augment the family treasury. In 1892 he opened a foreign exchange and ticket office on Jefferson street between O'Brien and Maxwell streets. Through hard work, economy and strict attention to business he gained the confidence of his customers and began to show evidence of prosperity. In the course of time Benjamin J. Schiff became a leading banker in that part of the city. As he grew in wealth his sense of responsibility for his less fortunate brethren grew proportionately and his generosity and philanthropy increased from day to day. In fact there is no doubt but that he and Samuel Philipson were the very first of the immigrants from Eastern Europe to lead the way in making substantial contributions to the various Jewish institutions on the West Side. His name is identified with every philanthropic, charitable and cultural institution on the Jewish West Side. He is a devotee to the cause of Zionism and has contributed many thousands of dollars thereto. He is on the Board of the Jewish People's Institute and has made substantial contributions to its upbuilding. He has been a Director of the B. M. Z. ever since it came into being; a member of the Board of the Marks Nathan Orphan Home and one of its active builders. He was the first treasurer and one of the organizers of the Federated Orthodox Jewish Charities and he is still a member of the Board of the Jewish Charities.

Samuel Philipson was born in Kalvarie, Russia, June 1, 1865. Shortly after his birth his father left for the United States and made his home in Chicago. When Sam was four years old his mother disposed of all her belongings, took her children and came to Chicago to join her husband. Here the children attended school and Cheder. While still a youngster Sam started a general merchandise business with his brother, Joseph, at 515½ S. Jefferson street. In 1906 he started out in the wholesale business for himself. With great pride he relates that at the time when the B. M. Z. was first organized he was a young man working on a salary, and salaries in those days were not very high, yet he contributed twenty-

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five dollars to the new institution. A vast sum it must have seemed to him in those days and was probably all the money he possessed. But it carried with it no less sincerity and warmth than the two thousand dollars he contributed to the Restoration Fund of the Zionist Organization in 1914 and the equal amounts he has given annually to that fund ever since. He has been a liberal contributor to the Jewish people's Institute, to the Jewish Charities of which he is a Vice-president and to the various drives for the war sufferers. In fact Samuel Philipson has been actively associated with every philanthropic movement.

XXI

SONS OF THEIR SIRES

I HAVE been reading a history of old Jewish communities in Polish cities, recently published by Professor Meyer Balaban, and also "The Jews of Venice," so masterly executed by Cecil Roth. Comparing the histories of Jewish communities in the old world with those of our American cities, one is struck by a remarkable contrast: leadership of Jewish communities in the old world descended in a long succession from father to son for many generations. Such is not the history of Jewish leadership in our own time and country. Very few sons have risen to fill the positions vacated by the demise of their sires. We are forced to the conclusion that leadership is an acquired characteristic and not an hereditary trait. The exceptions to this rule are so rare that but little space will be required to enumerate them.

Exception number one, is the case of Julius Rosenthal and his two distinguished sons: Lessing and James. It is now about twenty-six years since Julius Rosenthal's interesting and meritorious career was cut short by an untimely and accidental death. In a recent article by Dean John H. Wigmore, of the Northwestern University Law School, he writes about the Julius Rosenthal Foundation for general Law, established in 1919 to honor the memory of Julius Rosenthal whom he describes as "the most learned man of his time at the Chicago Bar." While we do not believe in the

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pessimistic view that "the good men do is oft interred with their bones," still the old generation of his time is rapidly passing and the new generation takes little stock of the past, Julius Rosenthal might probably have been almost forgotten by this time were it not for his two sons who are perpetuating his memory by their own personal contributions to the culture of Chicago generally and of Jewish Chicago in particular. Both are worthy descendants of their noble sire.

Lessing Rosenthal was born in Chicago, November 23, 1868, the son of Julius and Jette (Wolf) Rosenthal. He was educated in the public schools and at the Johns Hopkins University. In 1888 he received the degree of A. B.; soon thereafter he entered the Northwestern University Law School where he obtained the degree LL. B., he passed the bar examination and entered the law firm of his father where he remained until the latter's death, in 1905. After the death of his father, Lessing and another distinguished Chicagoan, Charles H. Hamill, organized the law firm of Rosenthal and Hamill. Several years later Leo F. Wormser joined the firm that is now known as "Rosenthal, Hamill & Wormser." Lessing Rosenthal occupies an enviable position at the Chicago Bar. He is acknowledged to possess a fine legal mind, a nobility of purpose and an attractive personality. At recent convocation exercises Northwestern University conferred upon him the honorary degree of Doctor of Laws and he was described as "long eminent at the Bar for his exact legal scholarship." His law firm enjoys the reputation of being among the most prominent in the city. From his appearance one would hardly suspect Lessing Rosenthal of being a priest in the Temple of Justice. Rather he conveys the impression of being a votary in the Temple of the Arts. Whenever I chance to observe him on the street or in the courts I feel conscious of being in the presence of a literary genius on his way to or from an exclusive literary circle where his latest drama was read and submitted to the criticism of a group of distinguished literati. Or he might be the honored guest artist going to attend an afternoon musicale or some other artistic or social function in exclusive circles. His suavity, gentle manner, dignity without

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snobbishness and his leisurely movements, combine to give that impression. And yet, Rosenthal is a man who knows how to fight for his ideals and never evades a battle in which his principles are involved. A firm believer in the higher principles of democracy, he is a bitter enemy of political corruption and for many years has been leading the fight for clean municipal and legislative politics. He was for a long period president of the Municipal Voters League, (to the detriment of his law practice, for he incurred the enmity of certain of his clients). He is one of the leaders of the Chicago Bar Association, and has been a leader of many reform organizations, mostly of a civic nature. He has also been a member of the Board of Directors of the Jewish Manual Training School and of the Michael Reese Hospital. Lessing Rosenthal is the true son of his sire.

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James Rosenthal is the elder of the two brothers and accordingly he should have been treated first, but to use his own words: "My brother should have been born first, as he is first in everything, but having been slow in coming, as he usually is, I could wait for him no longer and here I am." James Rosenthal was born in Chicago, on April 10, 1859 and received his elementary and high school education in Chicago. He attended Lake Forest University and Yale Law School and in 1880 he was admitted to the Bar. Last year he celebrated a half century of practice at the Chicago Bar. From 1893 to 1896 James Rosenthal was a member of the Board of Education of the Chicago public school system. In 1911 he was a candidate for Judge of the Superior Court of Cook County. He was the first secretary of the Young Men's Hebrew Charities when it was first organized in 1882.

As an admirer of Abraham Lincoln he has gained possession of the largest and finest collection of photographs, paintings, prints and sculptures of the great emancipator, to be found in any individual collection. For many years he was the senior partner of the law firm of Rosenthal, Kurz & Hirschl until a short time ago when the firm was dissolved and he resumed his practice by himself. James Rosenthal is regarded as an able advocate, a man who

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evinces an interest in literature and a keen appreciation of belles-letters but to my mind his fine sense of humor is his greatest attribute. An hour's conversation with him is the kind of spiritual pleasure one finds in the classic humorists.

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Another exception to the general rule is Frank L. Sulzberger. He was born in Chicago, December 3, 1887. His parents, Solomon L. and Clara (Frank) Sulzberger, sent him through the public schools of this city and afterwards to the University of Chicago. In 1905 he joined his father in the business of manufacturing paints. Frank was influenced by his father not only in choosing a career but also by his father's unstinting generosity in helping those who could not help themselves. In early manhood Frank L. Sulzberger joined the Young Men's Jewish Charities and later became a member of its Board of Directors. From that beginning he graduated into the Associated Jewish Charities where he soon gained recognition for his understanding of the various problems which confronted them and his ability in working out their solution. Before long he was elected a member of the Board of that organization.

While interested in all phases of social work, Frank Sulzberger has given most of his time to child welfare. For eight years he was a member of the Board of Directors of the Jewish Home Finding Society. He is an active member of the committee on research work of the Jewish Charities. Julius Rosenwald appointed him as trustee of the Rosenwald Fund, the only Jewish member outside of the Rosenwald family. He has followed in the footprints of his sire, not only spiritually but in the business world as well. Solomon L. Sulzberger was at one time president of the American Paint & Varnish Men's Association and now his son, Frank, is serving the Association in the same capacity.

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James H. Becker not only inherits from his father his high sense of honor and almost religious zeal to serve humanity, but if it is true that sons take after their mother's brothers, then I am certain that his imaginative mind and poetic soul come to him from his

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uncle, I. K. Friedman. When I say "his poetic soul" I use the phrase not metaphorically but literally. The great bards sing of things not as they are but as they wish them to be; James Becker translates his poems into action. Ever since he grew to manhood he has labored for a better humanity, and a better world for the human family to inhabit. While his sympathetic heart throbs for all who are oppressed and persecuted, it beats a trifle faster for Jewish woes and Jewish sorrows. Immediately after the armistice was signed he joined the American Relief Association with the rank of First Lieutenant and was sent overseas. He did effective work in the war-stricken area. He petitioned for transfer to Poland with its multitude of Jews, because he knew that the condition of the Jews there would be worse than that of any other people and as he himself said: "I felt that a Jew in the organization could do so much more for our people."

James Becker was sent to Lemberg, then to Danzig, the corridor to Poland, where he remained for six months, during which time he was cut off from the rest of the world. He was called to Paris where he got in touch with the Jewish Joint Distribution Committee. From Paris he went to Roumania and there too he remained six months. He returned to the United States to participate in a drive for funds for the relief of the war sufferers. At the conclusion of the drive, he went to Bessarabia and Bukowina. While there news reached him of the deplorable conditions, of hunger and starvation in Russia. He took with him a satchel full of money, part of which was raised by the Jews in Roumania, and arrived in Russia.

When we consider that James H. Becker was born into an extremely wealthy family, reared amidst the greatest luxury and never presented face to face with the stark realities of life, then we can appreciate more fully the extent of his devotion to his people. To exile himself from his own country, after he was mustered out of the army, and to return to the desolate wastes of war-torn Europe required an enormous amount of idealism.

During his travels on his mission of relief, he came into personal touch with many leading Jews of Europe, at a period when Jewish

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nationalism was at its ascendancy. A mind as susceptible to and as passionately eager for high ideals as that of Becker was bound to yield to the influence of those men and if he was not converted to political Zionism he at least became a strong sympathizer to the cause and he now openly professes cultural Zionism.

Upon the demise of his illustrious father, James took up his father's work, not only in the counting rooms on La Salle street, but also in all the philanthropic work in which the older man was active. It is interesting to hear this enthusiastic and attractive young fellow talk of his father. Frankly and with the naïveté of a youngster he relates the story of his father's life; how in 1893 he met with financial reverses and left his banking house with a single dollar between him and starvation, after he voluntarily surrendered to his creditors all his possessions which were still insufficient to cover all the liabilities; how a few years later when he recovered and became again a financial power on La Salle street, he paid back every cent with interest. James Becker is proud of his father's career, proud of his generosity, honor and honesty. He constantly endeavors to emulate that life, a noble ambition for the son of a noble sire.

James H. Becker was born in Chicago on December 11, 1893, the son of Abraham G. and Kate (Friedman) Becker. He attended school in Chicago and then went to Cornell University. In the fall of 1921 he joined his father in business after his return from Europe, where he spent almost three years relieving the poor and distressed victims of a World war.

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When Adolf Kraus departed this life it must have been with a smile of contentment. Not only because every page in his book of life was filled with activities, making a record closely written with noble services rendered to humanity, but also by reason of his consciousness that he was not sinking into oblivion, that he was leaving behind at least two sons who would carry on his work: Albert and Dr. Harry A. Kraus. Both have justified his confidence by treading the paths he would have them follow.

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Dr. Harry A. Kraus was born in Chicago, February 7, 1884. He graduated from the public schools and took a premedical course at the University of Illinois. In 1906, when he obtained his M. D. degree he sailed for Europe where he undertook post-graduate work at the Universities of Vienna, Prague, Hamburg, Berlin and Paris. He returned to the United States in 1909, came back to Chicago and here entered upon a medical career. He was an assistant professor in the Chicago Poly-Clinic from 1914 to 1918. He was a member of the staffs of the Grant Hospital, the North Chicago and the American Hospital. He has contributed many scientific treatises to leading medical publications. Ever since his boyhood he has been interested in the B'nai B'rith movement and when he reached legal age he joined the order by becoming a member of the Hillel Lodge. He has held many high offices in the Order and has been president of the Sixth District. He is still active and activity in the B'nai B'rith bespeaks a profound interest in all Jewish affairs.

Albert, though the younger of the two brothers, is even more energetic and enthusiastic than the Doctor. He gives all his spare time to the cause to which his father devoted almost half of his life time. When Adolf Kraus celebrated his seventy-fifth birthday, members of the Lodges in this city tendered a dinner in his honor and at which they surprised the guest of honor by presenting him with a newly organized Lodge bearing the distinguished name "Adolf Kraus Lodge" and consisting of one thousand members. Albert Kraus was greatly instrumental in organizing the Lodge and since then has been one of its most active members. He was the only president of the Adolf Kraus Lodge to be re-elected for a second term. In his unaffected manner, his readiness to serve a fellow-being, his ready wit and sense of humor, he follows more closely in his father's steps perhaps than any of the other children.

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I have known Jacob M. Loeb for many years. I have watched him with admiration, as he pursued his various communal and humanitarian activities. I have seen the unlimited force of his energy, his love for work and his ability to make others work in behalf of

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social welfare. He cannot conceal his impatience for those who when confronted by difficult problems, throw up their hands in despair and exclaim "It can't be done," a phrase which does not exist in his own vocabulary. Quietly and unostentatiously his son has for many years been observing the example of his renowned sire, while he carved out a career of his own.

Hamilton Moritz Loeb, the oldest son of Jacob M. and Rose (Stein) Loeb, was born in Chicago on September 16, 1900. He attended public and private schools here until he enrolled in the University of Illinois. At the age of eighteen he received an appointment to West Point, but at the end of two months in the National Military Academy, Hamilton Loeb came to the conclusion that he could serve humanity in a more effective manner than by the study of how to destroy human life. He went to New York and entered a branch office of his father's business. In 1921 he returned to Chicago and joined his father in the main office of Eliel and Loeb. A year later he was elected a vice-president of the company.

At the age of twenty-four Hamilton M. Loeb was elected to the board of directors of the Young Men's Jewish Charities. He is secretary and director of the Jewish Social Service Bureau. He was recently elected vice-president of the newly organized "Chicago Insurance Agents Association."

It is interesting to note the contrast in the personalities of the father, Jacob M. Loeb and his son whose worthy ambition it is to emulate his life of service. The former, as we have already described him, is persistent and determined; he forces his opinions and ideas on his listeners by sheer strength of character and exerts the force of his will to gain his point. Hamilton Loeb, on the other hand, though just as confident in his own rightness, wins his opponent with reason and logic, mitigated somewhat by the warmth and gentleness of his personality. His friendly manner and charming enthusiasm make him a most likable person. These qualities together with his keenly logical mind places him among the few outstanding types of Chicago's young Jewry.

A DREAM REALIZED

XXII

A DREAM REALIZED

"THE Jewish People's Institute," in the dingy old building on Blue Island Avenue where it was struggling for an existence. In April, 1908, the Sacred Heart Convent, with its large tract of land, its beautiful gardens, and its buildings was acquired for the Jewish People's Institute through the generous aid of Julius Rosenwald. Four months later the place was properly equipped and ready to begin its activities. Dr. David Blaustein, Superintendent of the Educational Alliance of New York, was engaged to come to Chicago to take charge of the Institute. He continued as superintendent for about a year and a half, whereupon he resigned and returned to New York. During the brief period that he functioned as its head he was assisted by Harry A. Lipsky and Miss Julia Felsenthal. Among the many features he inaugurated, there were two outstanding ones that were fully in accord with the dreams and aspirations of the men and women in whose minds the idea of an institute was born. One was a modern Synagogue presided over by Rabbi Morris Levin, a graduate of the Schechter School; the other consisted of Mass meetings held on Jewish and American holidays. On Jewish holidays he engaged a speaker to explain in English to the young American Jews the significance of the day and on American holidays he secured a Yiddish speaker to tell the older immigrant Jews the meaning thereof. Dr. Joseph Pedott, his successor, was a young man with considerable ability and pleasing personality, but too young and inexperienced for so vast an enterprise; he came to the Institute directly from the university. He too resigned after serving as Superintendent for two years.

During the summer of 1908, after the purchase of the Taylor street property and before it was put to use, Philip Seman, then Director of the Educational Alliance of Saint Louis, Mo. was passing through the city on his way to New York. He stopped here for a day or two, to visit friends. I well remember the summer afternoon when Nathan Kaplan, Philip Seman and I repaired to the newly acquired grounds soon to be converted from a Catholic

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into a Jewish institution. The beautiful spacious gardens were somewhat neglected and the walls around them were high and solid permitting no view to the outer world. The grass, not having been cut for many months was tall. The three of us stretched ourselves full-length on the long grass and dreamed of the great possibilities these grounds held for Jewish Chicago. Philip Seman mused aloud on what he would do if he were entrusted with so fine a piece of ground to use for the purpose for which it was purchased. Little did he know then that five years later he would become the General Director of the Chicago Hebrew Institute.

Philip L. Seman was born in Warsaw, Poland, November 11, 1881. He came to the United States with his parents, Louis and Selka Seman. After he received his B. S. degree from the Adelphi College, Brooklyn, New York, in 1902 he studied law at the Washington University Law School, but he did not practice that profession. Instead he gained a vast experience in various branches of social welfare, in New York and St. Louis, after which in 1913 he came to the Jewish People's Institute of Chicago, as General Director. During these many years he has acquired a reputation as one of America's leading social settlement workers. He has received recognition from many national organizations in social service, and has lectured in leading universities on subjects concerning the different phases of social welfare. He is Past President of the National Association of Jewish Community Centers and President of the National Conference of Jewish Social Workers.

For nineteen years the Jewish People's Institute sent rays of light out from the building located on Taylor street; for nineteen years it disseminated wisdom and knowledge, ethics and ideals into homes, into schools and even in the streets. Perhaps few think of the struggle of the few pioneers, with Nathan D. Kaplan at their head, trying to find ways and means to establish such an institution. While the Chicago Hebrew Institute, following the laws of evolution, was emerging into something stupendous something happened which was beyond the control of the members, the General Director or the Executive Board. And yet that which transpired was the natural thing: in the nineteen years of its residence the

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complexion of the neighborhood surrounding it underwent a complete change. The old Ghetto moved further West to the Lawndale district and the old neighborhood was invaded by Italians, Greeks, Lithuanians and negroes. If any other person but Jacob M. Loeb had been the president of the Board and anybody else but Philip Seman its General director, the Jewish People's Institute might not have survived the dilemma. But these two energetic men decided to follow the tide and erect a new building in the Lawndale district. Although the amount required for this undertaking was five times the amount it took to purchase the property on Taylor street, they entertained little worry for they knew that the money would be forthcoming. In October, 1927, a magnificent structure at 3500 Douglas Boulevard was dedicated as the new "Jewish People's Institute." It is true, the new home lacks the roomy grounds that were enjoyed in the old quarters, but it is one of the finest buildings in the country used for such a purpose and is provided with adequate space and equipment for almost any purpose.

There has been very little change in the personnel of the men and women at the helm of the institution since Jacob M. Loeb was elected president. Julius Rosenwald is still first Vice President; Charles Schaffner, second Vice President; Mrs. M. L. Rothchild, third Vice President; Alfred Decker, fourth Vice President; Mrs. Julius Stone, Recording and Correspondent Secretary; Benjamin J. Schiff, Financial Secretary, and Samuel Philipson, Treasurer. These, together with a Board of directors that is elected annually, are in charge of the affairs of the Jewish People's Institute.

XXIII

ROMANCE AND SCIENCE

WE OFTEN find that insignificant incidents lead to great events and movements. In 1916, Julius Rosenwald and his family visited Munich, Germany. One morning the elder members of the family set out to inspect the famous art galleries of that city. During their absence, little eight-year-old William, youngest son of Mr.

Rosenwald, left the hotel unnoticed and disappeared. When his absence was discovered a search for him was instituted but in vain. He was nowhere to be found. When at last he returned to the hotel at sundown he was questioned by his father as to where he had been all day. The child, unaware of the frantic search he had caused, replied eagerly that he had seen the greatest wonders of the world and insisted that his father must go with him on the following morning to see the marvelous display for himself. The following morning the boy conducted his father to "Das Deutsche Museum" presided over by the great scientist, Oskar von Miller. The father was almost as thrilled as his son at the wonders before him and the two lost all thought of time in the contemplation of the display. When Julius Rosenwald saw the influence this Museum exercised on his young son, a new thought came to his mind and he resolved to found a similar institution for the youth of America. A few years later he submitted the idea of a "Museum of Science and Industry", to the Commercial Club of Chicago and enlisted its coöperation.

Early in the spring of 1926, Julius Rosenwald called at the office of Leo F. Wormser and requested him to make a careful study of the project. He invited Mr. Wormser to meet him in Munich, later in the spring. The appointment was kept and the two men together not only made repeated visits to Das Deutsche Museum in Munich but travelled to Vienna to the Technische Museum, and then to London where they studied the Museum of Science, in South Kensington. In August of that year, on his return to Chicago, Mr. Rosenwald proposed to the South Park Commissioners, that if they would use the full amount of money realized on the sale of bonds, authorized by a vote of the people in the general elections of 1924, to restore the crumbling Fine Arts Building, a relic of the World's Columbian Exposition, he would give the sum of three million dollars for the establishment therein of a Museum of Science and Industry. His proposition was accepted and thereupon Mr. Wormser was advised to apply for a charter. Mr. Rosenwald requested the Commercial Club to name the Board of Trustees for the new institution. The following leaders in commerce and in-

dustry, men of national reputation were appointed: Sewell L. Avery, President; Frank O. Wetmore, Treasurer; Leo F. Wormser, Secretary; W. Rufus Abbott, Edward F. Carry, Rufus C. Dawes, Thomas E. Donnelley, John V. Farwell, Robert P. Lamont, Charles H. Markham, Charles Piez, Theodore W. Robinson, Julius Rosenwald, Joseph T. Ryerson, Albert A. Sprague, Robert W. Stewart, Harold H. Swift and Charles H. Thorne.

The Board met on the 16th of September, 1926 and decided that the name of the new institution should be "The Rosenwald Industrial Museum." The Board wired their decision to Mr. Rosenwald who at the time was visiting President Coolidge at his summer home. Mr. Rosenwald wired back insisting that his name be omitted from the name of the Museum, to which the Board gave no heed. On July 3, 1929, a meeting of the board was held at which Mr. Rosenwald was present. He repeated his demand that the name of the Museum be changed and his own left out. The Board complied with his wishes and announced that the name would be "Museum of Science and Industry" but added: "founded by Julius Rosenwald," and thus the Museum is now designated.

While Julius Rosenwald and Leo F. Wormser were in Munich, studying Das Deutsche Museum, they were invited to attend a dinner given in honor of Dr. Oskar von Miller in recognition of his splendid achievement. Dr. Franz Luther, then Prime Minister of Germany and other celebrities attended the affair. Mr. Rosenwald and Mr. Wormser sat at the speakers' table and as the proceedings advanced, Rosenwald whispered to Wormser: "I am going to write a check in the name of Dr. von Miller to be used for the museum." Wormser feared it might not be tactful just then, but Rosenwald replied: "On the contrary, it will show these celebrities how much we Americans think of Dr. von Miller." He wrote a check for five thousand dollars and presented it. The scientist was extremely grateful and the money was used for a library in the Museum.

The Fine Arts Building in Jackson Park is now almost rehabilitated and is acclaimed as the finest example of Greek architecture in the world, with the possible exception of the Parthenon at

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Athens. The five million dollars realized on the sale of the bonds proved insufficient to complete the structure, and the deficit of two million dollars was contributed by Mr. Rosenwald, in addition to his initial gift of three million dollars.

Waldemar Kaempffert was appointed director of the Museum. In the autumn of 1928 he was authorized to go abroad to study European Museums and their policies. While he visited almost all of the European Museums dedicated to science and industry he gave most of his attention to the Deutsches Museum at Munich where a private office was assigned to him by Dr. von Miller and all the facilities necessary for his purpose were furnished him.

And thus, by Mr. Rosenwald's timely inspiration through the medium of his son, William, Chicago becomes the recipient of a cultural contribution which will invite the whole country to partake of its riches.

XXIV

OUT OF CHAOS CAME ORDER

HEBREW education has always been a serious problem to the Jews, no matter where they abided; but it may be truthfully said that the intensity of the problem in this city was greater than in any other place. The reason for this is at once apparent when the fact becomes known that in the course of seventy-five years three hundred and fifty thousand Jews were poured into the corporeal limits of this city. There was not sufficient time for the proper adjustment in the large community that sprang up mushroom-like in so short a time. Institutions were supplied as their need became manifest but no steps were taken to introduce innovations or to make improvements, no efforts to progress with the times and make the system of Hebrew education a permanent institution equal at least to that of the synagogue. The strenuous efforts made in this direction by Harris Horwich and his attempts to institute more advanced methods of pedagogy in the Talmud Torahs, when the century was still young, brought some reforms but these were of only a temporary nature. A long period of moral deterioration

OUT OF CHAOS CAME ORDER

ensued and in 1923 the feeble system of Hebrew education threatened to collapse. Dr. Alexander M. Dushkin who had made a survey of the conditions, reports as follows:

"Out of the fifty-one thousand Jewish children of elementary school age in the city, less than eleven thousand, or about 21 per cent were given Jewish instruction of any kind at any one time. Of these, five thousand were taught in the weekday afternoon schools, and six thousand in the Sabbath and Sunday schools. The provisions made for the education of girls was considerably worse than that made for the boys.

"In the entire city of Chicago there were about seventy-one Jewish schools, of which about one-half were Talmud Torahs and Hebrew schools, but only seven of these were in buildings designed as educational institutions. The rest were in vestries of synagogues and in remodeled dwellings, a number of them unfit for school-room occupation. In 1923 there was not one building which could compare creditably with the better type of modern Jewish school buildings in other cities.

"Of the total number of Jewish schools in this city, only eight of the weekday afternoon schools, were being aided by the Jewish charities in 1923, because of the previous affiliation of these particular schools with the Federated Orthodox Jewish Charities. The rest of the schools were supported by congregations and by groups of philanthropic men and women who raised the necessary funds from the community as best they could. . . .

"Both, the curriculum and the methods of teaching in the Talmud Torahs were antiquated, stress being laid upon the mechanical reading and mechanical translation of the words. In the Hebrew schools the general spirit, discipline and methods were better, but in many of these institutions too, the work was planless and without supervision."

Dr. Alexander M. Dushkin was invited by the Jewish Education Committee to come to Chicago and make a survey of Jewish education in this city and the above is the result of his investigation.

After the amalgamation of the Associated Jewish Charities with the Federated Orthodox Jewish Charities, Chicago Jewish leaders

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turned their attention to the future of American Judaism. They awakened to the fact that if Judaism was to survive at all, the young generation must be provided with and brought up under the influence of Hebrew education and Jewish knowledge. This awakening prompted the now united philanthropic forces to appoint an education committee which in turn invited Dr. Dushkin to make the survey. On the basis of his report a complete reorganization was effected. The Jewish Education Committee was changed into a Board of Jewish Education and Dr. Dushkin was retained as Executive Director. In the field of Jewish pedagogy there are few to equal him. Besides his innate competence and fitness for such work, Dr. Dushkin is especially qualified by reason of his thorough training and extensive experience in the various branches of pedagogy and education.

Dr. Dushkin was born in Poland in 1890. He received his B.A. degree at City College in New York in 1911, his M. A. degree at Columbia University in New York in 1913 and his Ph.D. from the School of Education at Columbia University, in 1918. From the years 1910 to 1918 he spent as teacher, principal and supervisor of Hebrew Schools and Sunday Schools while he was also connected with the Bureau of Education. He was the head of the Department of Research and Standardization of Jewish Education from 1915 to 1918. He was made secretary of the American Jewish Relief Commission to Eastern Europe in 1916, and the list of his activities continues embracing every phase of Jewish education. He was Editor of the magazine, "Jewish Teacher" from 1916 to 1918, Field Secretary for the Education Department of the Zionist organization of America, 1918 to 1919, Secretary of the Board of Education to the Zionist Commission in Jerusalem, Palestine, from 1919 to 1921, teacher in the Hebrew Seminary in Jerusalem, 1920, and Supervisor of Jewish Schools for the government of Palestine in 1920-1921. With this kind of a record Dr. Dushkin was well prepared to cope with the educational problems of Chicago. To gain a full comprehension of the enormous task laid out before him one must not lose sight of the many difficulties the reorganization encountered; difficulties almost insurmountable, in view of the

OUT OF CHAOS CAME ORDER

differentiation existing between religious instruction and Jewish education, a distinction to which we have previously called attention. The progress made in the comparatively short space of time can be best discerned from an article written by Dr. Dushkin, published in the magazine, "Jewish Education," in January, 1930:

"A statistical study comparing the educational situation in our city as found in 1923, and as it was during the past year (1928) is of interest in indicating the changes that took place:

"In 1923, there were about fifty-one thousand Jewish children of school age; eleven thousand of them, or twenty-one per cent, were accounted for as receiving Jewish instruction in some form of Jewish school. During the past year, out of the fifty-four thousand, fifteen thousand, or close to twenty-eight per cent were receiving instruction in some form of school (including private teaching).

"In 1923, there were seventy-one schools listed. During the past year there were ninety schools; the increase being due to the organization of new congregational schools and also to the organization of several schools by the community Board of Jewish Education.

"In 1923, five thousand children were receiving some form of weekday instruction, and six thousand children some form of Sabbath and Sunday school instruction. During the past year about seven thousand eight hundred children were receiving some form of weekday instruction, and seven thousand two hundred Sabbath and Sunday school instruction.

"In 1923, about two hundred students were receiving secondary and higher instruction in the Beth Midrash L'Torah. Now over seven hundred and fifty are being taught in the secondary schools of the community, namely: two hundred men and women in the various courses of the College of Jewish Studies, one hundred and fifty pupils in the two branches of the Central Hebrew High School and about four hundred in the Yeshivah of the Rabbinic course of the Beth Midrash L'Torah."

Dr. Dushkin continues to enumerate the achievements brought about by the reorganization of the Hebrew educational system. He points out the vast increase in the amounts of money now expended on Jewish education. He mentions the founding of two

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Hebrew High schools and a College for Hebrew studies, the latter now affiliated with the University of Chicago. All of these are great accomplishments indeed. And yet, Dr. Dushkin is far from being contented with the results; his program embraces a good many more innovations and improvements which when realized will make Chicago a true center of Jewish learning and Jewish education.

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TO THE judiciary in the various tribunals in this city, this State and the United States, Jewish Chicago has contributed out of proportion to its numbers. With very few exceptions these judges have done honor to themselves and to the community they represented. In another place in these pages I had occasion to speak of four eminent jurists: Samuel Alschuler, Julian W. Mack, Joseph Sabath and Harry M. Fisher. I shall devote the next few pages to a review of other Jews who graced the bench of municipal and state courts.

The first Chicago Jew to whom judicial honors were given was Philip Stein. He was elected to the Superior Court of Cook County in 1892. Philip Stein, the son of Israel and Rosette (Koppel) Stein, was born in Steele, Rhenish Prussia, on March 12, 1844. He was brought to the United States as an infant and after receiving a preliminary education in grade school and high school, he entered the University of Wisconsin where he received his A. M. degree. He then went to Europe and spent two years in the Universities of Heidelberg, Bonn and Berlin, where he continued to study jurisprudence, history and political science. Shortly after his return to Chicago he was admitted to the bar and he commenced to practice law. With his brother-in-law, Adolf Kraus, he organized the law firm which included Levy Mayer as one of its partners. Philip Stein more than justified the honor awarded him by his election to the Superior Court for his reputation as a great jurist with a fine legal mind and a regard for his position was at once made evident. The most intricate and complicated matters that came to the Su-

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perior Court were assigned to him. (The system of assignment then was different from the one now in vogue). In 1898, his first term expired and he was re-elected for another term of six years. Following his re-election, the Supreme Court of Illinois assigned him to the Appellate branch and he became a most useful member of that court. On his retirement from the bench he returned to private practice and continued in that field until his death, December 24, 1922, having served his community to his utmost until the end.

* * * * *

In the city of Chicago, on January 20, 1870, Cecelie (Oesterreicher) Pam bore to her husband Alexander, a son. The child was named Hugo and a career began that was destined to make the name, Hugo Pam, great in many ways. He attended the public schools of this city, the West Division High school and later the University of Michigan where he received the degree Bachelor of Philosophy, in 1892. In 1893 he was admitted to the Bar and became a member of the law firm: Moses, Pam and Kennedy of which his older brother, Max Pam, was also a partner. This firm ranked among the most prominent in the city, and Max Pam enjoyed the reputation of being one of the most brilliant lawyers at the Chicago Bar.

Hugo Pam possessed a tremendous amount of superfluous energy for which he was always seeking an outlet. His social and business associations were not exclusively Jewish, but race-consciousness was being borne in upon him to such an extent that it was becoming all absorbing.

Through his close association and friendship with Nathan D. Kaplan, in their efforts on behalf of the Jewish Agricultural Aid Society, Hugo Pam became acquainted with Zionism in the year 1908. Its romantic aspect appealed to him, but he was still hesitant and not quite ready to subscribe to all its tenets. Not until 1912 did Hugo Pam join the Zionist Organization but when once he joined, Zionism became a part of him. At last he found an outlet for his surplus energy. His eloquence, oratorical powers and legal mind made him an outstanding personality at Zionist gatherings.

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In November, 1911, he was elected judge of the Superior court; three times he was re-elected, serving in a judicial capacity for almost twenty years. His judicial duties did not, however, interfere with his Jewish activities for he continued with unabated enthusiasm to expend his efforts towards the rebuilding of a Jewish homeland in Palestine. His judicial position even enhanced his enthusiasm, for he realized that through it he was able to exercise greater influence over his fellow Jews. Judge Pam was a member of many non-Jewish organizations of a cultural character. Honors were showered upon him and he was held in high esteem by the non-Jewish members, but his warmest zeal and most earnest favor he gave to the many Jewish causes in which he was interested. It was not strange that Judge Pam should become a national figure in American Jewish affairs. Almost unknown in the Eastern part of the country, he journeyed to Philadelphia in 1916 to attend a preliminary conference of the Jewish Congress. The organization of the conference was almost a hopeless task, because each delegation was divided into several factions with interests diametrically opposed to the interests of all the others. To create something tangible, something concrete and workable out of that chaos required a man with a character of steel, one with the wisdom of King Solomon, the eloquence of Demosthenes and the statesmanship and tact of Lord Chesterfield. I do not mean to exaggerate and it is not my intention to convey the impression that I claim all these qualities for Judge Hugo Pam, but the strange thing happened. Judge Pam made some remarks on a question of order; each group recognized the speaker as a man who would be in sympathy with its particular point of view; and so out of all the great statesmen of the East who participated in the conclave and who coveted the chairmanship, Judge Pam was elected chairman of the conference and throughout the session demonstrated his genius for leadership. An editorial in the Chicago "Sentinel" on March 31, 1916, says in part: "Next to the distinction enjoyed by Mr. Brandeis and the spontaneous tribute to Dr. Wise at Philadelphia, was the appreciation shown by the Philadelphia conference of the parliamentary skill of Judge Pam who occupied the respon-

sible position of permanent Chairman of the Conference. As the proceedings continued, the appreciation increased and found expression when the conference was about to adjourn, in a hearty tribute to Judge Pam by Jacob de Haas. . . . Previous to the assembling of the Conference, Judge Pam was an unknown factor to the Eastern delegates. All who remembered the vital part he played in the Chicago Convention, knew he would acquit himself brilliantly, and Judge Pam fulfilled the brightest expectations of his admirers by his masterly work at Philadelphia. The Judge won not only a deserved personal tribute and an assured place as a leader in American Jewry which his splendid work for the Congress-cause has earned for him, but respect for the Jews of Chicago and the Middle West. . . ."

Judge Pam's activities were not confined to the Jewish Congress alone nor even to Jewish problems alone. As a Jurist he stood out prominently and although he conveyed an appearance of sternness and frigidity he really donned those traits to cover a warmly sympathetic nature which insured that his justice was always tempered with mercy. He was a student of the philosophy of jurisprudence and he contributed much to the science of law. It is difficult to enumerate the many interests that were his and the many cultural movements in which he distinguished himself, but for my own purpose I must confine myself primarily to Judge Hugo Pam, the Jew, his contributions to Jewish culture and the efforts he made to raise the status of the Jews in the estimation of the non-Jews. He never missed an opportunity to speak in behalf of his fellow Jews. He was a member of the Provisional National Committee of which Justice Louis D. Brandeis was the chairman, and was also a member of the International Zionist Organization which functioned during the war. He was the local chairman of the first Palestine Restoration Fund and under his leadership great sums of money were collected.

Judge Pam's personality differed greatly from that of his brother Max; so great a contrast between two brothers is rarely found. Max Pam was primarily the lawyer, the great legal mind, the logician and the reasoner; he was regarded as one of America's ablest

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advocates. He was a man not without high ideals, but he was strictly and sternly practical; all sentiment was relegated to the corners of his soul. Judge Hugo Pam was sentimental, romantic and a dreamer and these qualities were balanced by his ability as a lawyer, big brilliant mind and his erudition. He was a Zionist not with his lips alone; his heart and mind were also engaged for the cause. He induced his brother Max to contribute the sum of fifty thousand dollars to Palestine and spent a considerable amount of his own money for the homeland. He was greatly interested in the Jewish People's Institute from its very inception. He conducted there a class in medieval history and with Bertha Loeb Lang organized the Player's Club. Judge Pam sponsored every cause whose aim was social improvement and the advancement of human development.

* * * * *

Another outstanding Judge of the Superior court is Joseph B. David. He was born in Louisville, Kentucky, October 27, 1863, the son of Theobald and Adelaide David. He was educated in the schools in the state of his birth, at the age of eighteen he came to Chicago and engaged as a clerk in the banking house of Felsenthal and Kozminsky. Two years later he went into the law office of Philip Stein where he entered upon the study of the legal profession. In 1885 he was admitted to the Bar and formed the partnership known as David, Smulski and McGaffney. David belongs to the old type of lawyers which existed before specialization came in vogue. He enjoyed a large practice of a varied kind, in law, equity and criminal law and had to prepare and plead every case himself. Such a method, old fashioned though it was, gave him a vast experience, which, added to his keen mind, aggressive character and independent individuality, motivated by a high regard for justice, result in Judge David, the ideal judge. His aggressiveness has often brought him into hotly disputed contests and he has been called erratic, but his eccentricity is that of a highly colorful personality that might have distinguished itself even further if he had followed the inclination of his youth for the drama. Off the bench, he is hail-fellow-well-met in manner which forms an in-

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teresting contrast with the uncompromising dignity he assumes with his judicial robes, a dignity which he wears to protect the honesty of his convictions from any assault by bias or patronage towards his friends. Judge David is interested in many Jewish movements and particularly in Zionism to which he has contributed much of his time and labor.

* * * * *

Henry Horner has been Judge of the Probate Court of Cook County since 1914. He was born in Chicago, November 30, 1878. He was educated in the public schools, the Chicago Manual Training School, the University of Michigan and he completed his law studies at the University of Chicago. After he was admitted to the Bar he formed the partnership of Horner and Whitman, which lasted until he was elected Judge of the Probate Court. Litigations in the Probate Court involve such great sums of money that it takes cool, clear-reasoning judgment to deal with them. It is an accepted fact that no Court in the United States deals with and disposes of as much wealth as does the Probate Court of Cook County. It is estimated that the entire wealth of the county passes through that channel on an average of once every fifteen years. Judge Horner distinguished himself from among his predecessors by his administrative ability. His care of the funds belonging to widows and orphans had no parallel in the history of the Probate Court of this county.

Judge Horner has taken an active interest in Jewish matters, beginning with his activities in the "Young men's Jewish Charities" in which organization he functioned as president long before he was elected Judge. He has been a member of the Board of the Jewish Aid Society, a member of the Board of the Michael Reese Hospital, chairman of the Board governing the Unemployment Fund of the Garment Worker's Union, a member of the Arbitration Board of the same Union, a member of the Board of the Dispensary, a member of the Board of Governors of the Menorah Society, an honorary member of the Jewish Greek letter fraternity Zeta Beta Tau and a member of the Jewish Agency. A comprehensive list eloquent of the diversity of his interests.

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An exceedingly likable Judge on the bench of the Circuit Court is Hugo M. Friend. Unlike most of the Jewish Judges he avoids all Jewish disputes and controversies; he refuses to become involved in any issue wherein Jewish opinion is divided. He is profoundly interested in all things concerning his people and never fails to take part in general movements. He is one of the most amiable men on the bench and is admired by members of the Bar and the public alike.

Judge Hugo M. Friend was born in Prague, Bohemia, July 21, 1882, the son of Marcus and Emilie (Straschnow) Friend. Two years later his parents brought him to Chicago. He attended the grade schools and high school of this city and received his Ph.B. degree from the University of Chicago in 1908. On receiving his degree of Doctor of Jurisprudence he was admitted to the Bar and engaged in the practice of law. In 1916 he was appointed Master in Chancery, which appointment he held until 1921 when he was elected Judge of the Circuit Court.

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Judge Michael Feinberg, of the Circuit Court, has been on the bench for the past five years. Although Chicago Jews are proud to claim an able lawyer who possesses a fine judicial temperament, and one who has proven himself an excellent judge, yet we can assign but little space to him here, for Judge Feinberg has never identified himself with Jewish affairs.

Judge Martin Isaacs reminds one of the tragic fate of the mountain climber, so aptly described by the South African poet: all his life he tried to scale the heights of the mountain in quest of a beautiful bird whose shimmer passed for a moment across his vision. When at last he reached his goal he was so wearied from his climb that he lay down and found eternal rest. For many years Martin Isaacs nursed the ambition of becoming a judge. He was fully qualified intellectually, morally and temperamentally. The Democratic Party recognized his claim and on a number of occasions gave him the nomination, but he failed in the election. In the fall of 1929 Martin Isaacs was elected Judge of the Circuit Court. He enjoyed

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the long sought honor but a short time. He died a few months after his election.

Max Luster was elected to the Municipal court in 1925. He has for many years been affiliated with numerous Jewish fraternal organizations and has been active in several Jewish movements. He is highly esteemed by the members of the Bar. In a hotly contested primary he was re-nominated on the Republican ticket, but could not withstand the landslide of an election that gave the Democrats an overwhelming victory in every branch of the government.

Judge Joseph W. Schulman is now filling his second term on the bench of the Municipal Court.

Judge Samuel Heller, of the Municipal Court presents an interesting judicial as well as private individuality. He moves about quietly and attends to his official duties without ostentation and with no effort to attract newspaper publicity, in which respect he differs from most of his colleagues. He is a good lawyer and above all has those human attributes which makes him always open to understanding and sympathy. At the age of forty he is still a student and only recently received a Master's degree. He is now engaged at the University of Chicago in studies which will earn him a Ph. D.

Judge Heller is intensely Jewish. He has a deep knowledge of Jewish philosophy and an abiding faith in Jewish traditions and Jewish culture. His broad sympathies embrace all movements in Jewish life and therefore he is not identified with anyone in particular. He was born in Kolo, in the province of Kalisch, Poland, April, 1889. He attended Cheder, public school and the Yeshivah in his native town. He came to the United States in 1900 and lived with his parents in a small town in Wisconsin. He came to Chicago in 1904 where he completed his elementary studies and in 1913 received the degree Ph. B. from the University of Chicago. In 1914 Northwestern University conferred on him the degree LL. B. For some time he taught history and mathematics in high school. He was elected Judge of the Municipal Court in 1926.

Leon Edelman and Jay Schiller were elected Judges to the Municipal Court in November, 1930, and therefore both are still com-

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paratively unproven as to their judicial ability. Prior to his election, Leon Edelman served as an assistant Judge of the Probate Court and acquired considerable experience in a semi-judicial capacity. Jay Schiller obtained his experience as an assistant corporation counsel. Both are possessed of the qualities necessary to assure their making wise and just Judges.

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A STEPPING STONE TO HIGHER HONORS

EVERY judge of the Circuit and Superior courts in the State of Illinois has the right to appoint a master in chancery whose duties are confined to cases in equity which the judge assigns him. He examines the evidence in the case, documentary as well as oral testimony, makes his own findings and reports them to the judge, who may either approve or overrule the Master's report. In a large measure, the master acts in a judicial capacity and his position has always been looked upon as a stepping stone for judicial honors.

Up to the last decade of the nineteenth century we find no Jews holding the office of Master in Chancery. Judge Philip Stein, of the Superior court, was the first judge to confer this honor on a Jew and the late Israel Cowen was chosen by him for the honor. Although Mr. Cowen filled the office with remarkable ability, his ambition to be elected to the bench was never realized.

When Julian W. Mack was elected judge of the Circuit Court of Cook County, he too was eager to place a Jewish lawyer in the office of Master in Chancery but fearing that he might arouse prejudice among the non-Jewish members of the bar if the appointment came from him, he arranged with a colleague, Judge Walker, that the latter appoint Sigmund Zeisler, Judge Mack's candidate, and Judge Mack in turn would appoint Judge Walker's candidate. Today out of the fifty Masters in Chancery twenty-five percent are Jewish.

The dean of the Jewish Masters is Sidney Pollack; he has served in that capacity for almost twenty years and has distinguished himself with his legal ability and judicial temperament. As judges come

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and go Sidney Pollack remains a Master in Chancery apparently for as long a time as he desires. His personal life is intensely Jewish and he is extremely proud of his heritage. This pride is not a passive one but manifests itself in his interest in all things of a Jewish character.

The second in length of service is Fred Bernstein. He was appointed Master in Chancery about sixteen years ago by Judge Joseph David, of the Superior Court, and has made for himself an enviable name and reputation. He is one of the most able men in that branch of the judiciary. He has a fine Jewish background. His mother stands out as an example of orthodox Jewish womanhood. She is a pioneer in the field of charity and philanthropy and a tireless worker in all movements that stand for the uplifting of humanity and of her own people. She came to Chicago at an early age in her own life and in the life of the growing city. In the more than half century of her splendid activities, her kindness, modesty and high ideals have been a blessing and inspiration to two generations. Her son inherited many of her virtues and followed her example in religious and social life. Perhaps his most noteworthy service to American Judaism has been his deep interest in the Hillel Foundation. He has been the chairman of this institution in the sixth district of the B'nai B'rith for several terms and has contributed greatly to the effectiveness of the organization.

Max M. Korshak began his career in communal work together with Judge Harry M. Fisher and S. J. Rosenblatt; he came to join them as a dreamer and Utopian and his youthful enthusiasm for high ideals and lofty purposes was a refreshing element that chimed in perfect harmony with the ready wit and humor of Rosenblatt and the practical analytical mind of Harry Fisher. The three were the founders of many institutions and worked together in many welfare movements. They became known among the Jews of Chicago as the "Trinity." When Harry Fisher was elected to the Judgeship of the Circuit court, he could think of no more loyal and capable a person for the appointment of Master in Chancery than Max M. Korshak. Nor was he mistaken in his selection. In the eleven years Korshak has been Master in Chancery he displayed qualities not

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often found in a dreamer and Utopian and displayed a capacity for logical reasoning and cool judgment. He is still active in social and philanthropic movements. It is only a question of time before he will reach the "higher honors," for he is of the timber from which judges are made.

Alderman Jacob Arvey reflects the spirit of his progenitors, who played no small part in the building of the Chicago Jewish community. The Perlsteins, from whom he descends, have been active factors in the progress of the West side Jewish community for more than half a century, and Alderman Arvey took up the traditional thread of the family and continued the work. For the past ten years, as a member and leader of the city Council, his voice has always been heard in behalf of the poor and oppressed and in the cause of justice and righteousness. A conscious Jew with strong national tendencies, he is an enthusiastic defender of all Jewish causes and a champion not only for the constituents of his ward but for all the Jews of the city. Having been reared under the influence of Jewish traditions, he was instilled with the principle that charity is sacred and he responds accordingly to the needs of his fellow-man.

Jacob M. Arvey was born in Chicago on November 3, 1895. After he was admitted to the bar he began his activities in public life as an organizer of the Young Men's Hebrew Association. In 1923, he was elected Alderman and was reelected successively. In 1929, he was appointed Master in Chancery of the Circuit court, which is only the first step to greater honors and higher promotions for this capable and energetic young man.

Archie H. Cohen was born in Philadelphia, October 16, 1889. His parents, Morris and Minnie Cohen, moved to Chicago when he was still a child. In 1915 he graduated from the John Marshall Law School with a degree of LL.B. and was soon afterward admitted to the bar. Six years ago he was appointed Master in Chancery. Besides the efficient work he has been doing in that office, he still finds ample time to participate in the many activities in which he is interested. He is past president of the "Young Men's Jewish Charities," past president of the Ramah lodge of the B'nai B'rith, director

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of Temple Judae, president of the Elks' lodge and Professor of Law at Loyola University.

Samuel C. Horwitz was born December 27, 1897, in the city of New York. He came to Chicago with his parents when he was thirteen years old. He attended the Chicago high schools and entered the Marshall Law School. He was admitted to the bar in 1919. In 1931 he was appointed Master in Chancery of the Superior court. He is active in Jewish clubs and a member of Temple Sholem.

One of the youngest of the Masters in Chancery is Harold L. Levy, the son of Robert Levy, who for many years has been active in Republican politics and who for a time was United States Marshal of this judicial district. Harold was born March 5, 1901, in Chicago. He attended the public schools and then a Military Academy in Alton, Illinois. He studied law at the University of Michigan and Kent College of Law and was admitted to the bar in 1923. Soon after his admission to the bar he was appointed assistant State's Attorney and served in that capacity for five and a half years, after which he was appointed Master in Chancery. Alert and active, with a strong political influence back of him, it is difficult to forecast to what heights he may rise.

Benjamin E. Cohen and Benjamin F. Epstein have been valuable adjuncts to the Chancery Courts, and are regarded among the lawyers of the country as keen legal minds and able Masters.

Julius Miner, a resident of the Lawndale district, has been active in all the important charitable and philanthropic institutions in that part of the city. His work as Master in Chancery has been highly praised by his associates and members of the legal profession.

Harry Smitz is a native of Chicago. He attended school and College here and then entered upon the practice of law with his Uncle, Senator Adolph Marks. He is an active member of Sinai Temple and the Sinai Men's Club. As Master in Chancery he is rated among the highest and enjoys a splendid reputation.

William S. Newberger is an old resident of Chicago and an old practicing lawyer. His main interest has been in fraternal organizations as a leader in the Free Sons of Israel, in the B'nai B'rith

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and many others. His record as Master in Chancery for the past ten years has been entirely satisfactory.

Isidore Brown has been Master in Chancery for the past six years. He is active in politics on the North-west side of this city and on one or two occasions was named a candidate for judge on the Democratic ticket, but as yet he has not been successful in attaining that ambition.

XXVII

JEWS IN THE PUBLIC EYE

EVER since Chicago was incorporated as a municipality, Jews have occupied public office, and with only a few rare exceptions their records left no doubt as to the integrity and capability of Jews in public service. An inherent ability together with personal pride and an innate desire to serve his fellow-men came to distinguish the Jew in public office. In the early stages of the development of the Jewish community, the Jews who were honored with appointments or elections to municipal, county or state offices were mostly of German descent, but when the emigrants from Eastern Europe poured into this country in ever-increasing hordes, they became by reason of their numbers a new power. When they began to participate in the political organism in this country they gained proportionate recognition in the two major political parties and eventually received representation according to their numerical strength.

It would be almost impossible to name all the Chicago Jews who have held public office since my residence here, but I shall attempt to give a representative list. In 1893, the first Jewish Congressman from Chicago, Julius Goldzier, was elected to office, but as Goldzier had no affiliations with any Jewish institution or movement, he was known as a German rather than as a Jew. The second Jew to occupy the exalted position of representative to the United States Congress was Martin Emerich. Immediately prior to his election to Congress, in 1903, Martin Emerich finished his first term as County Commissioner with a splendid record. The Judaism of Congressman

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Emerich was entirely different from that of Goldzier, in that his actions at all times identified him with his people. He gave unstintingly of his time to help the underprivileged and persecuted of his race and took a prominent part in the development of the Jewish community of Chicago. He was born in Baltimore, Md., April 27, 1846. When he grew to manhood he engaged in the importing business. Early in life he evinced an interest in civics and politics. His first public office was that of Ward Commissioner of the Poor. In 1880 he was elected a member of the Maryland State Legislature and later was appointed a member of the Governor's staff, with the rank of Colonel.

In 1887 Colonel Martin Emerich took up his residence in Chicago. He immediately threw himself into Jewish activities. He drew no distinction between Reform and Orthodox movements but gave his valuable services to all who could use them, and thus became a potent factor in Jewish affairs, until his death in 1922.

The third Jewish Congressman is Adolph J. Sabbath, who was elected to the House of Congress in 1907 and was repeatedly re-elected to that office which he still occupies.

In 1914, Ira Nelson Morris was appointed Minister to Sweden. During the six years he filled that position he distinguished himself by his ability and dignity. Herbert Mayer, another Jew, was appointed Secretary to the American Embassy to the Balkan States, in 1917. In 1921 Albert D. Lasker was appointed to head the United States Shipping Board and at the same time Elmer Schlesinger was appointed its general counsel, positions which they both filled with great distinction until their retirement in the summer of 1923. A less exalted position but of great importance and responsibility was that of United States Referee in Bankruptcy, held by Henry G. Greenebaum from 1905-1911. Of the two Judges on the Federal bench, Julian W. Mack and Samuel Alschuler, I have already written elsewhere in these pages. Robert R. Levy was appointed United States Marshal and held the office for several years. In the office of the United States District Attorney I can recall the splendid service of two young men, Benjamin Epstein and Joseph J. Merensky. State Senators from Chicago included the names of

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Moses Solomon, Samuel Ettelson, and Adolph Marks, while the roll of representatives to the State Legislature from Chicago, since 1887 contained Solomon Van Praag, Benjamin M. Mitchell, Sol L. Lowenthal, Isidor Plotke, Simon Schaefer, Joseph Schwab, Jacob S. Edelstein, Hamil L. Spiegel, Benjamin F. Greenebaum, Sigmund S. Jones, Abel Davis, Aaron Norden, Emanuel M. Abrahams, Charles Lederer, Joseph Straus, Emil N. Zola, Isaac S. Rothschild, Jacob W. Epstein, Dr. George U. Lipschulch, Solomon P. Roderick, Sidney Lyon, Samuel E. Weinshenker and Ben W. Alpiner, certainly an imposing list of Jewish names. Henry Greenebaum, Sol Simon and Louis D. Hirscheimer have served as members of the State Board of Equalization.

At diverse periods, William Loeffler, Abel Davis, Max Levitan, H. H. Kohn, Adolph Marks and Morris Eller, were elected State Central Committeemen. In fact, there is hardly a branch in the government of the city, county or state that has not been occupied by a Jew.

In 1919, the Illinois Legislature passed a resolution, directing the State Secretary to issue a call for a constitutional convention. It was deemed by many that the constitution of the State of Illinois was no longer adequate. An election was called in every legislative district throughout the state to elect representatives whose task it would be to frame a new constitution. Four well-known members of the Jewish community were elected delegates to the constitutional convention: Abel Davis, Levy Mayer, Samuel E. Pincus and Michael Rosenberg. It is merely a detail that when the constitution was submitted to the voters of the State, they preferred the old one and the new constitution was defeated.

The following have been elected at various times as county commissioners: Ira Manheimer, Martin Emerich, David Kallis, John Ritter, Morris Rosenfeld, Henry Forman, Max Blumenfeld and Dr. George Sultan. Harry A. Lipsky held the chairmanship of the first County Civil Service Commission. Abram J. Harris was elected Clerk of the Criminal Court and Max Wolf, formerly a Justice of the Peace, was appointed by Harris as his chief deputy. David M. Pfaelzer was elected County Assessor, but died while in

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office. Isaac Horner, Philip Jackson, Julius Goldzier, William Loeffler, Louis I. Epstein, Nathan T. Brenner, A. J. Ballenberg, Milton J. Foreman, Joseph Straus, Nathan M. Plotke, Abram J. Harris, Emanuel M. Abrahams, Si Mayer, Jacob Lindheimer, Nathaniel A. Stern, U. S. Schwartz, Jacob M. Arvey and Leonard J. Grossman have been members of the City Council and William Loffler has been City Clerk. Bernard Horwich and Harry A. Lipsky were appointed Election Commissioners; Adolf Kraus, Julian W. Mack and Joseph Errant were City Civil Service Commissioners. Both Adolf Kraus and Samuel Ettelson have been honored with appointments as Corporation Counsel, the former for a term of two years, the latter for the past twelve years. This position is the highest within the gift of the Mayor for in his absence the Corporation Counsel usually acts as mayor. Inasmuch as my readers have already been made acquainted with Mr. Adolf Kraus, his life and contributions to humanity and the Jewish people, I shall go on to a brief biography of the recently retired corporation counsel, Samuel A. Ettelson. He was born in Chicago on November 19, 1874, into a family noted for its Talmudic learning. He received his preparatory education in the schools of this city and then entered Harvard College. After completing an Academic course, he took up the study of law at Lake Forest University. In 1897 he obtained his LL. B. degree and in the spring of that year was admitted to the Illinois Bar. For a period of sixteen years, without interruption, he served his district as State Senator. In 1915 he was appointed by Mayor Thompson to the office of Corporation Counsel. With the exception of an interval of four years during which time Mayor Dever presided over the destinies of this city, Samuel A. Ettelson has held the same office. To political observers, there is something in his career which is rather remarkable. The twelve years of Mayor Thompson's administration were filled with scandal, which attached to everyone closely allied with the administration. It is a well-known fact that Samuel A. Ettelson was much more to the administration than merely its corporation counsel; he was known to be the whole brains of the administration and yet, no newspaper at anytime attacked his integrity or insinuated

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the slightest innuendo derogatory to his reputation. He stands today as unsullied and unblemished as when he first entered into the city's service. And whatever might be the explanation for this immunity we are nevertheless grateful for it, for although Samuel A. Ettelson has never participated in Jewish affairs and stands aloof from all things Jewish, yet he is a Jew and an important one whose reputation affects other Jews.

There have been many Jews in the Corporation Counsel's office as assistants; outstanding among them are Leon Hornstein, who has been in that office for more than a quarter of a century, and Max Korshak who is now Master in Chancery. Samuel E. Pincus held the office of City Prosecutor under the Dever administration, and William Saltiel has held the same office under the administration of William Hale Thompson. He resigned from the office of city prosecutor, however, to become the attorney for the Board of Education. The following Jews have been members of the Board of Education: Rabbi Joseph Stolz, Modie J. Spiegel, Dr. Adolph Kohn, Harry A. Lipsky, David M. Pfaelzer, James Rosenthal, Jacob M. Loeb, Max Loeb and Dorothy Ginsburg. A number of prominent Jews have served as Trustees of the Public Library: Adolph Moses, Bernard Moos, Dr. Emil G. Hirsch, Jacob Frank, Samuel Despres, Julius Stern, Mortimer Frank, Samuel Gessler, and Jacob Gartenstein. The members of the South Park Board are elected by the Judges of the Circuit Court for a term of six years each; Henry G. Greenebaum acted as president of the Board for two consecutive terms; and Benjamin Lindheimer is one of its present members. The other Park Boards are constituted of members appointed by the Governor, among whom have been Dr. Julius Rappeport, Isaac Shapiro, who was secretary of the West Park Board and S. J. Rosenblatt, a member of the special park commission and also of the North Shore Park Commission.

* * * * *

Michael Rosenberg was a successful businessman. He was born in Chicago on September 9, 1885 and was educated in Chicago public schools. Energetic and likable he applied himself to his

father's business and his mind was far removed from politics. He joined the Lawndale Club, of which Congressman Sabath and Judge Fisher were also members. In a political campaign in which Sabath and Fisher were candidates for office, Rosenberg took a hand to help his friends. He demonstrated such remarkable skill in converting people to his view, such adeptness in planning and organizing that his ability was recognized by friends and opponents alike, and Michael Rosenberg was forced into politics almost against his will. He was elected Democratic Committeeman of his ward and somewhat later became a candidate for Trustee of the Sanitary Board to which he was elected two terms in succession. As a member of the Sanitary District he had considerable patronage to distribute. This together with a great capacity for friendship and loyalty made him a political power. Much of the patronage at his disposal he distributed among his fellow Jews and he was responsible for procuring nominations and elections for many other Jews. Michael Rosenberg was the type of a man who was proud of his Jewishness and at every opportunity that presented itself he championed the cause of his people.

Moe Rosenberg, a younger brother, has become the political heir of Michael. He is the Democratic Committeeman of his ward and has been following in the footsteps of his departed brother. In a comparatively short time he has given proof that he is well fitted for political leadership.

Morris Eller, a ward Committeeman of the Republican party was credited with a clean record in his political activities until his loyalty to William Hale Thompson and to the city administration brought on him the ire of the press, since when he has been the subject of many attacks and malignments. Henry Berger began his political career as an assistant Corporation Counsel under Maclay Hoyne; when the latter was elected States Attorney of Cook County, he appointed Berger as his first assistant. Later Henry Berger was appointed attorney for the Election Board. In 1928 he was nominated and elected a member of the Sanitary Board. A short time after his election he met with accidental death. On his

way to his office a stone fell from a building in the course of construction, struck him on the head and killed him instantaneously, thus cutting short an active and brilliant career.

In the States Attorney's office, Moritz Rosenthal, now a resident of New York, was the first Jew to hold the office of assistant state's attorney about forty years ago. Leon Zolotkoff was appointed an assistant by ex-senator Deneen during his first term as States Attorney; since then many Jewish Lawyers have been appointed to that office, among whom are Harold Levy, Harry Pritzker, Samuel A. Hoffman and Hyman B. Ritman.

Samuel A. Hoffman is now recognized as one of the prominent criminal lawyers in Chicago. He has been identified of late with a number of sensational trials in the criminal courts of this county. He began his career as an active worker in communal affairs and particularly in the cause of Zionism. For over twenty years he worked untiringly in spreading Zionist propaganda throughout the Mid-Western states. Since he has become absorbed in the practice of law and politics he seems to have lost interest in Jewish movements, and Zionism has lost in him an intelligent and able worker.

H. B. Ritman is of a different type; he began to identify himself with Jewish movements after he entered the political field. When eighteen years ago, Ritman started out in professional life, he came with high ideals and the determination that he was going to change the social and economic system of society. As weapons for the revolution of which he dreamed, he possessed a charming personality and oratorical gifts. His contact with the realities in life soon destroyed his dreams and shattered his illusions. Eloquence and oratorical powers are still his but he has since put them to other uses. Besides utilizing them in his legal profession he has been giving lectures on Jewish historical and biblical subjects.

As secretary to many mayors over a period of thirty years, Abraham Marienbaum deserves mention here, for in that capacity he played an important, although unacclaimed part in the administration of the city.

COOK COUNTY KOSHER KITCHEN

XXVIII

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I WAS seated in an automobile speeding along one of the newest county highways. It was an early afternoon in July, and a golden sun bathed the green meadows in a flood of brilliant rays. As I approached my destination which was but a short distance from the city limits. I strained my eyes for a glimpse of the portals which I anticipated must contain the inscription that Dante found on the gates of Hell: "All hopes abandon, ye who enter here." I was on my way to visit the Cook County Poor House.

When I reached the gates that led to the grounds of the institution there was not even the faintest suggestion of an atmosphere which would make Dante's inscription applicable. On eight hundred and fifty acres of rolling countryside, with landscaped lawns and gardens, the sun made a pattern of light and shadows as it filtered warmly through the trees. Clearly this was no "Hekdosh."

I was ushered into the inner study of Frank Venecek, superintendent of the institution, and there I spent a pleasant hour as we revived old friendships and he told me of his life's work in which he is wrapped up completely. He was unexpectedly called away just as he was about to conduct me through the buildings, and we commenced the tour of inspection under the guidance of Frank Scheiner, one of his capable assistants. We traversed literally miles of corridors and entered some of the wards which are arranged according to the nature of the infirmities and mental character of the patients. While Mr. Scheiner explained many interesting things to my wife who accompanied me on the tour, I had ample time to reflect on the part the institution plays in our social organism. This institution was supplying many needs; without it modern society could not get on. What particularly appealed to me was the idea that this was not an eleemosynary institution; by no stretch of imagination could a resident of this place be regarded as a recipient of charity. It was a home for the aged, a hospital for the sick and incurable and a sanitarium for the mentally afflicted. Maintained not by philanthropic efforts, but by the

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county, through the medium of taxes, it is in the true sense of the term a public institution, supported by the people and for the people. One other thought occurred to me: this institution differed from most in that it was governed by a man motivated by human ideals and humane principles.

Frank Venecek has been superintendent of the Cook County infirmary for the past ten years. He was first appointed to the position by Anton J. Cermak. Mr. Cermak started life as a poor boy and worked his way upward step by step. He experienced the bitter pangs of poverty and all that goes along with it. When he rose to a position that gave him power, as the head of all County institutions, he selected, wherever possible, men whom he knew to be in sympathy with the particular line of work for which he designated them. In the ten years Frank Venecek has been head of the Oak Forest Infirmary, the people of Cook County have become convinced that as president of the Board of County Commissioners, Anton J. Cermak made no error in this choice. Frank Venecek brings to his work a warm compassion for the poor and afflicted and he demands the same traits in every man and woman who is associated with him.

As I moved along under the leadership of our guide, the men and women spoke to Frank Scheiner with trust and friendship in their greetings; he called almost everyone by name. I conversed with many of them and with some in their native tongues. They seemed cheerful, a fact which attested clearly to their contentment with conditions and surroundings.

Eager as I was to get on to the Kosher department which was the main object of my visit. I was fascinated by the general attitude of the inmates of this remarkable "Home." I reluctantly left the main buildings after an all too brief examination and followed our guide into the "Kingdom within a Kingdom," the Kosher department. It was like entering into another city—a Jewish City. They were congregated in groups, gossiping, visiting and discussing questions of the day. Some of them sat on benches and read the Psalms; others were reading fiction. Whatever physical or mental afflictions they might have suffered, their state of mind concern-

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ing their present condition seemed one of happiness and contentment. I could think of no other "home," whether private or public, religious or non-sectarian. wherein they could have enjoyed more freedom and greater comfort than in this Kosher home maintained and conducted by Cook County.

In the absence of Samuel Golden and his wife who were in charge of the Jewish inmates, we found Abraham Nelson, the treasurer of the organization temporarily in charge. After I was shown through the "Milchig," "Fleischig" and "Pesachdig" departments, the kitchens, dishes, food and utensils that had so carefully been kept to conform with the dietary laws, I was led to the synagogue. I have seen many institutional synagogues during my life, but seldom have I been so deeply impressed on entering a synagogue as on this occasion. The usual institutional synagogue is a large space surrounded by four walls, a floor below and a roof above. All adornments, decorations and ornaments are absent from the hall which for obvious reasons must serve in turn as a Catholic Church, a Protestant Chapel and a Jewish Synagogue, as well as a wrestling and boxing ring and an arena for all purposes. Here for the first time I found within an institution a genuine synagogue, not very large, it is true, but used for no other purpose but for prayer and for the study of Jewish lore.

Only later did I learn the history of the Kosher section. Samuel Palmer was a member of a Chassidic family; his father was wealthy and very charitable. On the approach of a feast day, before food was prepared for the family, every Jewish soldier in the garrison of the town and every Jewish patient in the hospitals was first provided with food for the holiday. It was the duty of every adult member of the family to participate in these charitable deeds. Samuel Palmer came to America and to Chicago in 1912; and at once sought for some activity to provide an outlet for the early ideals planted in his soul. When the synagogue failed to offer just the work he wanted, he joined a "Landsmanschaft" and for a short time it held his attentions.

At one of its meetings a member was reported sick and a committee was appointed to visit the sick man. He was a member of

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the committee and the only one to perform his duty. He found the man an inmate in the county infirmary, which had but recently moved from Dunning to Oak Forest. When he arrived, he began to converse with the patient in Yiddish but was cautioned to lower his voice to a whisper. The fellow was afraid that it would be revealed that he was a Jew. The tragedy of the whole thing, Palmer related, was that the appearance of the man was typically that of the caricatured stage Jew of the period, with all the latter's characteristics; and yet he feared to speak Yiddish lest he betray the "secret" that he was a Jew! Possibly a frequent victim of Christian (or rather unchristian) prejudice, he feared that he would be molested by his fellows if the truth were known.

Palmer was anxious to ascertain how many more Jews were in the institution under cover. He found about a dozen in all. He saw a possibility of rendering a service to these unfortunates. The Passover was close by and Palmer began to plan a Seder for the Jewish inmates of Oak Forest. He succeeded in interesting several friends in the idea and a purse was made up large enough to defray the expenses. For the first time in the history of the Cook County Poor House, a real Seder was celebrated within its walls. The Jewish inmates, far from suffering any molestation by reason of discarding the mask under which they sought to hide their Jewishness, were on the contrary, accorded a greater respect by the other inmates, upon the discovery that people outside the institution were displaying an interest in the minority group within its walls. During the ensuing summer months, Palmer continued his interest in the Jewish residents of Oak Forest. With the approach of the high holidays, Mr. Palmer again planned religious services for the Jewish inmates who were rapidly increasing in number. He obtained the support of M. Ph. Ginzburg, publisher of the *Daily Jewish Courier*, who paid for a "Bal T'filah." One day as he was on his way to the office of Peter Reinberg, then President of the County Board, to obtain consent to his plans he met an old friend, Paul Rissman. The two walked along together and soon Palmer was telling Rissman all about his new activities. Rissman caught the contagious enthusiasm of his friend and also began to

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take an interest in the Jewish inmates of Oak Forest. He was influential and active in the Jewish community of Chicago, Palmer was sincere and active and the two blended together in a perfect harmony. The first religious services held there encouraged the two men to go on still further.

With the election of Anton J. Cermak with his liberal tendencies, as President of the County Board, in 1922, the Jewish section received a still greater impetus. After the completion of a Kosher kitchen and the erection of the place of worship, the leaders were confronted with a new problem: the hospital and cottages for the tubercular patients were at the extreme end of the group of buildings and on the opposite side from where the Kosher kitchen was located. By the time food was carried to the hospital it was cold. Besides, these patients required special food at shorter intervals than the other inmates; and the only solution to the problem was another Kosher Kitchen in the tubercular section. Without much ado, the sponsors of the idea collected the necessary sum and the kitchen was built.

Of the total number of four thousand and fifty inmates in the infirmary, three hundred and fifty-eight are Jews. The small organization in charge of the Kosher section is composed of the following officers: Paul Rissman, president; Samuel Palmer, secretary; Mrs. Sarah Berkovitz, vice president; Charles Gertz, second vice president; and Abraham Nelson, treasurer. Elias Towbin and Mrs. Benjamin, past officers of the organization have rendered such splendid assistance in making the Jewish section of the Oak Forest Infirmary a fine Kosher home for poor, sick Jews that their names must always be connected with the institution. The Jewish Charities of Chicago, as an acknowledgement of the important work Oak Forest is doing for the Jewish sick and poor, contributes monthly the sum of nine hundred and fifty dollars.

* * * * *

Paul Rissman, wellknown communal worker in this city, was born in Niezin, a province of Chernigoff, Russia, on June 5, 1875, and came to the United States about forty years ago. His father was one of the Chassidic school which implies extreme orthodoxy.

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Brought up in such an environment he assimilated the spirit of orthodoxy and developed highly sensitive and responsive characteristics. Like most youths of his class he struggled hard for an economic footing and changed from one occupation to another, until he finally engaged in the real estate business, where he achieved considerable success. For the past quarter of a century he has been one of the pillars of the orthodox community. He has contributed much to the growth of Jewish Chicago. In the past fifteen years, most of his time has been occupied with that successful experiment, the Kosher section of the Oak Forest Infirmary.

XXIX

THE SECOND ARARAT THAT FAILED

SINCE the Jews went into the diaspora, they have awaited the coming of a Messiah. In the United States too, Jews have prayed to hasten his coming that he might save their brethren throughout the world. They are many, those who dream of saving Israel. In 1820, Mordecai Manuel Noah, a statesman, journalist, dramatist and author, and withal a dreamer of the Ghetto, petitioned the state legislature of New York for a grant of land on Grand Island, to establish a refuge for the persecuted Jews of Europe.

In 1922 another young man in the city of Chicago entertained a similar dream. Paul Rothenberg, (without the appositives after his name that described Mordecai Manuel Noah) was another dreamer.

Paul Rothenberg was born in Berlan, Roumania, forty-seven years ago, the son of Ascher and Beila (Saphir) Rothenberg. His father was a teacher and the youth received his early training and education at the hands of his parent. At the age of fourteen Paul came to America and settled in Chicago. Several years later he entered the Illinois School of Medicine and graduated from the department of Chemistry. In 1917 he graduated from the Webster Law School. But he was too vital, too impulsive to devote himself seriously to the tedium of a scientific career and he lacked the patience to labor at the inconsequential minutiae involved in the pursuit of a law practice. He entered politics instead and achieved

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a certain amount of success as one of the leaders in the Republican party.

In 1922, the Mexican government, with General Obregon firmly established at its head after many stormy revolutions, became eager to gain recognition from the United States government, but all its efforts failed. It finally adopted the plan of sending a commission here for the purpose of prevailing on the legislatures of the various states to pass resolutions urging the federal government to give recognition to the new Mexican state. Illinois was one of the first states to which the commission turned its attention. For some unknown reason they sought out Paul Rothenberg and through his influence succeeded without much difficulty in getting the Illinois legislature to adopt the resolution. Other legislatures followed its example. This evidence of a preponderance of public opinion in favor of recognition, caused the United States to take official cognizance of the Mexican Republic.

Rothenberg had forgotten all about the matter and the part he had played in it when one day the head of the commission appeared at his home and tactfully offered a considerable sum of money as a fee for services rendered to the Mexican Republic. Mr. Rothenberg declared that his part in the affair had been prompted purely by altruistic motives, and he firmly declined to accept any monetary compensation. The agent took his departure but the affair was not ended for some weeks later, the Mexican Minister to Washington sent an official communication to Paul Rothenberg informing him that on behalf of the President of the Mexican Republic he invited him to Mexico to be the guest of the President and his cabinet. Rothenberg at first considered the matter as a huge joke, but telegrams, telephone calls and personal calls from Mexican diplomatic agents convinced him that it was no joke. He had considered spending his winter vacation at San Antonio, Texas, and so he promised that while there he would make the trip to Mexico City to pay his respects to President Obregon. Arrangements were made for a special car to meet him at the border. Rothenberg, disregarding all the official ceremonies, took a train to Mexico, registered at a hotel and spent a few days incognito, visiting the interesting

and historical places in the city. On the fourth day of his sojourn, he and his wife were seated in the lobby of the hotel, when a great commotion outside attracted their attention. Several official cars bearing representatives of the president's palace, with military escort swooped down on the hotel and made inquiries for him. He presented himself to these men in uniform, in a scene which reminded him of a comic opera, and was informed of the excitement and consternation he had caused by not reporting to the President on his arrival. The special car had waited three days at the border and finally a search for him was instituted. Mr. and Mrs. Rothenberg and their luggage were immediately gathered up and taken to the Palace of the President. The official dinners, parties and entertainments which followed left Rothenberg somewhat dazed.

Shortly after his arrival at the palace he was again offered a remuneration. This time it was President Obregon who said: "Now, Mr. Rothenberg, there is something we must settle. You have rendered a great service to our country and we wish to remain indebted to no one; how can we repay you for all you have done for us?" The persistent efforts of these people to reward him for something which he had done with no thought of recompense made him rather uncomfortable. Finally he replied: "All I have in the world is my wife, and we are well provided for the remainder of our lives; thus, we have no need for money. If you insist on doing something perhaps you can make some provision for my fellow Jews who are oppressed in all parts of Europe. If you and your government could provide at least some of them with a home here where they might live in safety and security, I can assure you that you would find them a great acquisition to your country, and at the same time you would be making the greatest compensation to me." The President received this proposal thoughtfully, but did not commit himself to its fulfillment without first taking it up with his cabinet. However the plan was agreed upon and the details were worked out. The President offered a large tract of land in the northern part of lower California and promised that in due time, as soon as Congress convened he would send him a charter. During his trip back to Chicago, Rothenberg formulated plans for

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his next move. It is evident that he did not know his people as well as Moses did. When God revealed himself to the lawgiver through the burning bush and told him to go back to Egypt to his enslaved brethren and tell them that the God of Israel sent him to them, Moses who knew his "stiff necked" people asked: "And if they will not believe me, what shall I say to them?" Rothenberg took it for granted that all that was necessary was to get the consent of the Mexican Government, the rest would be easy. And here was the great mistake Rothenberg made. Perhaps if he had gone to the leaders of the American Jews, told them of his project and placed the rest of the work in their hands, this chapter might have ended differently, and by this time a haven of refuge might have been established in Mexico for at least twenty-five thousand Jewish families. But Rothenberg was inexperienced. Like his predecessor, Mordecai Manuel Noah, he was eager to do something for his people, something of a lasting nature, but he was determined to accomplish it by himself without the assistance of even those wiser and more experienced than himself.

In May 1922, Paul Rothenberg received a letter over the signature of President Obregon and the seal of the State, confirming the grant. The letter was written in Spanish which translated, read as follows:

"President of the Republic of Mexico; National Palace, May 10, 1922. Mr. Paul Rothenberg, 1630 S. Sawyer Av., Chicago, Ills.

"Dear Brother:

"Pursuant to our conversation, in regard to the immigration of Russian Jews to the Republic of Mexico, I am pleased to inform you that the government of which I have the honor of being President, will be happy to witness the immigration; but I deem it advisable to make it clear that if the immigrants are desirous of acquiring real estate in the Republic of Mexico, they must become Mexican citizens. Our laws provide that no foreigner may acquire

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real estate within a zone eighty miles parallel to the frontier and forty miles to the sea shore.

"We have in our country several million sectors of land that we would yield for colonization purposes. A large portion of this land is exceptionally suitable for agriculture and irrigation. You can be assured that the immigrants we have in mind, on complying with our laws governing the acquisition of property, will receive the guarantee of safety and security that is allotted to all the citizens of the Mexican Republic.

"I took up the matter with Senator Shlaymer, of Arizona, during the talk which I had the pleasure of having with him in this city, of which he is better able to give you a detailed report than is possible by letter.

"With personal regards I am your devoted Obregon."

This letter bears conclusive evidence that the Mexican authorities meant business. That Paul Rothenberg was sincere and earnest in his efforts is also evidenced by the many thousands of dollars which he spent on the project. He hired experts and took men of knowledge and experience to Lower California to examine the prospective settlement. Although the land appeared to all a veritable paradise, and the experts had nothing but the highest praise for that part of the country; the scheme failed. The leaders of American Jewry refused to participate in the movement. Some, because their entire interest lay in Palestine; others, because of their interest in the colonization in Russia, and still others, because of jealousy. Some there were who wanted the honor of dealing directly with the Mexican government. This President Obregon refused. He felt that his country was under obligations to Paul Rothenberg alone and since it was Rothenberg who originally made the proposition, his government would negotiate with no one else. Meanwhile the enthusiasm of the few cooled and their interest waned until eventually the whole thing died of sheer inertia on the part of the leaders in American Jewry. Thus, it came to pass that an-

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other city of Ararat, in Lower California, Mexico, proved a dismal failure. Probably the most disappointed man, besides Paul Rothenberg who was extremely grieved at the failure of his scheme was Israel Zangwill, who had manifested his sympathies from its earliest beginning.

PART FOUR

I

THE MIGHTIER WEAPON

THE largest share of credit for shaping and moulding the character of the two Jewish Communities of Chicago, the Reform and Orthodox, belongs to four men: Doctor Emil G. Hirsch who exerted his intellectual powers to elevate the spiritual and cultural standard of the English speaking Jews; Leon Zolotkoff, Peter Wiernick and M. Ph. Ginzburg who directed their efforts to the Yiddish speaking multitudes. All four were valiant fighters who bravely championed truth and right and on many occasions proved the old proverbial dictum that "The pen is mightier than the sword."

And yet, it is interesting to note that despite the fact that the last named in the group, M. Ph. Ginzburg lays no claim to the art of Journalism, still his contribution to the Jewry of this city has been outstanding. This silent modest man has given a lifetime to the fashioning and modeling of a Jewish community. M. Ph. Ginzburg was born December 2, 1862, in the city of Mariampole, province of Suwalk, Russia, the son of Samuel and Chaye Etta Ginzburg. His father was a wealthy and highly respected member of the community, well known for his integrity and generosity. His sound judgment on important matters was sought by many men and women. The education which young Moses Philip received was in full accord with his station in life. He was instructed in Hebrew, Talmudic lore, Russian and German by private tutors. Neither he nor his parents ever contemplated his leaving his native soil and migrating to America, until an unforeseen incident changed the pattern of the young man's life. When Moses Philip approached legal age for military service, no one doubted that his father's influence with the leading officials of the province would be sufficient

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to "redeem" him. A short time before the young man was called before the draft-board, the chairman of that body who was also the chief official of the county (Nachalnik) issued a public statement which gave offense to the entire Jewish community. Samuel Ginzburg, on behalf of his fellow Jews, resented the insult and petitioned the governor of the province to remove the offending dignitary from Mariampole. Meanwhile the draft-board convened. A move was made to transfer the Ginzburg case to another district, but through a technical error it failed and the original board took jurisdiction and pronounced him a fit and proper subject for military service. Efforts to exempt him were not abandoned but in the meantime Moses Philip was sent to Germany to await his discharge. It so happened that just at this time all foreigners living in Germany were ordered by an edict of the government to leave the country. There was nothing else left for Moses Philip to do but to depart either to Palestine or America. He chose the latter place and went there to make his home—but only temporarily, for men like Rabbi Isaac Elchanan Spector, the famous Rabbi of Kovno had become interested in his behalf and he, in turn, interested high officials of St. Petersburg who endeavored to save him from military service. M. Ph. Ginzburg came to Chicago in 1885 and established a small printing shop. His first act was to become a member of the Dorshe Safruth Ivrit, of which organization he soon became secretary.

When Leon Zolotkoff arrived in the early autumn of 1887 and together with Peter Wiernick began to look around for men whom they might interest in starting a Yiddish newspaper they found M. Ph. Ginzburg and Isador Segal. The four joined forces and the new enterprise was started. Not long after Mr. Segal sought to dispose of his interest in the Jewish Courier. Mr. Ginzburg bought out his share. Mr. Segal's business acumen for the immediate future proved greater than Ginzburg's, but the latter possessed greater foresight for the more distant future. For many years the Courier played hide and seek with its owner. For a time it was suspended entirely; then it went into the hands of Sarasohn and Sons of New York, and then again a partnership was formed between the Sara-

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sohns and Ginzburg; but it finally came back into the possession of M. Ph. Ginzburg.

In the forty years that Mr. Ginzburg was connected with the *Courier*, its columns were always available for any material of public interest. Practically every Orthodox institution in Chicago owes its existence to the *Courier*. From the earliest days of modern Zionism the *Courier* has been its staunch supporter. The Auerbach case is not the only one into which Mr. Ginzburg poured all his energy and for which he risked everything in order to establish the truth and thereby remove a stigma from the Jewish community.

Leon Zolotkoff who was among the first Yiddish journalists in America is also widely regarded as one of its most eminent ones. The *Courier* was not the only medium through which he emitted the brilliant sparks of his intellect. He was responsible for bringing other Yiddish newspapers into being: *The Yiddish Tageblatt*, *Die Yiddische Gazetten vun die West*, *Der Yiddisher Kol*, and the *Jewish Record*. Of all these publications he was the first editor. Throughout his journalistic career he has pursued a policy which is characterised by a strong devotion to Jewish nationalism and a tendency to guide his readers towards the higher and finer aspects of life. If we are to accept the American standard of journalism, Zolotkoff might not be called a journalist. His style is too delicate, his imagination too vivid, his humor too subtle, he employs too many metaphors, there is too much flourish to his sentences, the whole is too finely polished, in short it is much too literary to be termed journalism. Zolotkoff is an artist and an idealist. He is no "space-filler," he writes only when he has something of importance to say, with the result that he produces a composition whose meaning is unmistakable, definitely complete and incisive.

Peter Wiernick is somewhat of a paradox. Free from religious creeds and dogmas and without any strong political convictions he is nevertheless a Jew in every fiber. His style is cold and dispassionate—even phlegmatic. It is much less flexible than Zolotkoff's but usually strikes a deeper chord. He has an aptitude for popularizing science which he does in a didactic manner. He is more the instructor, the pedagogue than the facile belle lettrist.

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Where Zolotkoff appeals to the esthetic, Wiernick appeals to reason. He meets with greater difficulty in conveying his meaning but he laboriously achieves his end.

In 1895, when Zolotkoff resigned from the editorship of the *Courier*, Wiernick became his successor. Five years later Wiernick left for New York and became the editor of *The Morning Journal*, a position which he still occupies with distinction. His editorial opinions on weighty problems are highly respected in Yiddish journalistic circles the world over and are often quoted in leading publications. The journalistic endeavors of Zolotkoff and Wiernick in the early history of Chicago left an indelible imprint upon the shaping of the Jewish community.

Others who successfully wielded the "mightier weapon" are J. M. Wolfsohn, editor of the *Jewish Courier* and later of the *Record*, a fluent writer and a lovable personality who a few years ago left many friends mourning his loss. I. Zioni was editor of the *Courier* for a short time; Kalmon Marmor was editor of the *Record* and for some time of the *Courier*; Dr. Morris Reinhart was editor of the *Courier* and later of the *Record*. Peter Boyarsky was editor of the *Courier*; Jonah Spivak has had a long journalistic career in Chicago. He was contributing editor of the *Courier*, was on the editorial staff of the *Record* and for many years has been associated with the editorial department of the *Jewish Daily Forward*. Jacob Siegel was also for a long time associated with the *Courier* and for the past ten years has been functioning in various capacities on the editorial staff of the *Daily Jewish Forward*. G. Selekowich came from New York to edit a paper, but it was short lived and the famous Yiddish journalist returned to New York. Roman G. Lewis, an able writer, edited a paper for a short time. The paper was suspended but Lewis continued to contribute to other Yiddish publications. Natelson, who wrote under the pseudonym of "Noven," was the Editor of the *Jewish Courier* for several years.

At the helm of the "*Daily Jewish Courier*" are five men who control its destiny: M. Ph. Ginzburg, publisher; Harry A. Lipsky, general manager; Leon Zolotkoff and Doctor S. M. Melamed, editors-in-chief, and James B. Loebner, managing editor.

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The history of the labor and socialistic Yiddish press is less complicated and not so much involved. Its life-line is a straight one. The first efforts for a Yiddish socialist paper were made in 1904. It began with an editorial staff composed of Morris Seskind, Benjamin Schlessinger and Isaac Reingold. The paper quietly expired two months later. In October, 1905, the Jewish Socialist Press Association made another attempt and published a Yiddish weekly, with Adolph Littman, William Zuckerman and Morris Seskind constituting the editorial staff, but it, too, was short lived—only three or four issues saw the light of day. In 1908 a stronger and more vigorous child was born and christened the "Yiddishe Arbeiter Welt." Its editors were in succession: Hillel Rogoff, A. S. Sacks, Dr. K. Fornberg and Morris Seskind. In 1917 the Yiddishe Arbeiter Welt became a daily and Kalmon Marmor was called to preside editorially. The paper continued to flourish under his guidance until 1920 when it merged with the "Daily Forward."

Dr. S. M. Melamed is the most prolific writer of Yiddish journalists. He writes equally well in German, Hebrew and English and in addition is conversant with French, Russian and Polish. Few Jewish writers possess as keen a perception in analyzing Jewish problems as he exhibits. Dr. S. M. Melamed was born in Wilkowisk, Lithuania, on December 15, 1885. He received a thorough Hebrew education, supplemented by a secular education in the leading Gymnasias of Switzerland and the universities of Berne, Marburg and Giessen, in Germany and France. While in Europe he was a frequent contributor to leading journals and periodicals, mostly on subjects of philosophy and history; he also contributed to Hebrew magazines. He is the author of several important volumes among which are "Origin, Philosophy and History of the Idea of Peace;" "The State on the Eve of Redemption" and "The Psychology of the Jewish Mind." Dr. Melamed came to America in 1914 and immediately engaged in journalism, joining the staff of the New York Staats Zeitung. During that period he contributed much to the Hebrew publications of this country. He was the founder and editor of the American Jewish Chronicle of New York. In 1920 he came to Chicago to take charge of the editorial depart-

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ment of the Daily Jewish Courier. For some time he was also associate editor of the Abend Post. He edited a scholarly publication called "East and West" and is now publisher and editor of a monthly magazine called the "Reflex." Dr. Melamed's principal subject of study at the university was Jewish Philosophy. Besides majoring in it he made it the subject of his thesis for his Doctor's degree and it is a branch in which he ranks higher than any other Jewish journalist. He is an ardent Zionist and has given a great deal of his time and ability to this cause.

When speaking of Chicago Jewish journalists and newspapermen, one's mind turns at once to James Bernard Loebner, now managing editor of the Daily Jewish Courier. A few years ago Loebner celebrated the event of a quarter of a century spent in journalism with a banquet to mark the occasion. One of the largest ballrooms in a downtown hotel was filled to capacity with men and women in all walks of life, of all denominations and of all shades of opinion who came to do him honor. The late "Tashrak," the finest humorist in American-Yiddish journalism, wrote a tribute to Loebner's journalistic career. To review Loebner's journalistic activities and his literary ability I can do no better than quote a few paragraphs from his tribute.

"... If this man is now an outstanding popular figure in Yiddish Journalism of the Middle West; if his is in very truth an institution in his own right; if he is a popular figure in a threefold sense, as journalist, publicist and social worker, it is because he has been a keen psychological observer, a personality gifted with a sensitive taste and capacity for understanding; it is because about him came to be concentrated a large measure of communal activities of Jewish and to an extent of non-Jewish life in Chicago. He has been an influence in communal affairs for good and has aided in the shaping of communal policies. The Yiddish American press has fought its way upward and through the aid of such men as Mr. Loebner has in recent years acquired the dignity that was lacking to it in its earlier stages.

"As a journalist, Mr. Loebner has been a very individualistic type. Possessing a remarkable intuition, a keen eye, a talent for

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social contact and for judgment, he has been able to enter into the communal doings of the city and to discuss many of its movements, thus asserting a wholesome influence on Jewish affairs in the Middle West. His vision embraces a large horizon. It pierces to the depths. By sheer intuition and by his special sense for the practical, he knows instinctively the merits and faults of a proposition; the efficiency or non-efficiency of an organization or institution; the progress made in a movement or the decline threatening it. His word is feared by all who plot iniquity in social doing and as a result he is a force for honesty and thoroughness of effort. In all his social work he has constantly refused all offers of prestige or official reward. He has preferred his objective position which enables him to constructively criticize without fear of loss of favor, and without the creation of entangling alliances. He has been honest and fearless in his work."

"Jimmie," as Loebner is known among most of his friends, is a hail-fellow-well-met sort of person. He has the faculty for making friends and keeping them. He writes in a fluent style without adornment but full of vitality and pulsating with life. His "Kohl-she Bimah," a weekly feature on the editorial page, a record of communal events, has humor, pathos and spirit. It is a kaleidoscopic review of the activities of the community in all of their realism. He is known by other features done in his own inimitable style, such as "Der Yid mit die Nisslach" and "Charlie der Policeman."

Loebner was born in Panciu, Roumania, on September 18, 1883. He came to Chicago in 1904 and after attending Le Claire Industrial College embarked on a journalistic career. With Leon Zolotkoff and H. L. Meites he organized the Jewish Record, a weekly publication published by Isaac Shapiro, and served as its editor for several years. Later he became the city editor of the Courier and he is now managing editor.

The "Yiddishe Presse" was another Daily newspaper published in Chicago. J. Liebling was its managing editor. Mr. Liebling came to Chicago in the late eighties and immediately engaged in the publishing of a newspaper. At first it was a semi-weekly but

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it later became a Daily. Early in his career he succeeded in antagonizing the very people whose good will was necessary in order to make the paper a success. His unwarranted attack on Zionism and Zionists was an unpardonable offense. When his son took over the management of the paper its general standing and circulation improved at once, but Abe Liebling was too energetic a man to waste his time on so small an enterprise. He soon found greater opportunities for his talents and left the "Yiddishe Presse" to die a natural death.

II

WIELDERS OF THE PEN

THE army of writers who wield the pen for the two Chicago Yiddish Dailies, the *Courier* and the *Forverts*, are all well seasoned men who display extraordinary skill in all departments. Besides Zolotkoff, Melamed and Loebner we find on the editorial staff of the *Courier*, Dr. A. M. Margolin, who for the past twenty-three years has demonstrated his ability in every field of journalistic and literary endeavor. He abandoned a medical career in order to write. He was born in Bobrvisk, government of Minsk, Russia, on May 5, 1884. He comes of a family where wealth, culture and Jewish scholarship abided in close harmony. At the age of sixteen, after he completed a general course in Jewish education in a Cheder and Yeshivoh, he journeyed to Plotzk, where he made his home with a relative, A. J. Papirna, one of the first neo-Hebraic publicists and critics. Papirna prepared Margolin for the seventh class Gymnasium. In May, 1905, he graduated with honors. His intentions were to enter the University of Warsaw and major in mathematics, but the political disturbances of the students at that particular period caused him to change his mind and he entered instead the medical school of the Berlin University. Four years later he commenced to practice medicine and for two years was House Doctor in the clinic of Dr. Schwartz in Karlsbad.

In 1914 he went to London, England, and for three months was connected with a German Hospital there until the outbreak of

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the war. His experiences as a Russian subject residing in England are interesting, especially since he was a conscientious objector as a matter of principle. His lot was thrown together with men of the type of Tchicherin, a political refugee in London, who has since become Minister of Foreign Affairs for the Soviet government. In 1917 Dr. Margolin was arrested on charges of preaching pacifism, but a week later was discharged and he emigrated to New York; six months after his arrival in New York, in October of the same year, he came to Chicago to join the editorial staff of the *Courier*, where he has been ever since.

Dr. Margolin began his journalistic career in 1903, with contributions to Hebrew and Russian publications. His first Yiddish attempts appeared in the "*Warsaw Volkszeitung*," in the same year. Since then he has contributed to almost every leading Yiddish newspaper and magazine in this country and Europe. He translated Henry Bernstein's drama, "*Samson*," from French into Yiddish. He writes well in every branch of journalism and literature. He has done essays on social, political, ethical and esthetic subjects, humor, poetry and historical sketches, but his principal field is criticism and reviews of the drama. In 1911 he married Clara Bleichman, a well-known dramatic actress on the Yiddish stage. Besides his daily articles in the *Courier* and his work as Chicago correspondent for the New York "*Day*," he is engaged in gathering material for a history of the Yiddish Theatre and I know no writer who is more fit for the task than Doctor Margolin.

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Solomon Greenblau has been on the *Courier* staff for the past twelve years. He was born in 1876, in a small town in Lithuania. He attended Cheder and later graduated from the city Normal School of Jacobstadt, Courland. He prepared himself for the Gymnasium and successfully passed the entrance examination but was refused admittance because of the "numerous closus." He went to Warsaw and became a bookkeeper and later engaged in a business of his own. In 1904 he emigrated to London and there for the first time tried his hand at journalism. He worked on several

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London Yiddish newspapers. In 1909 he came to Chicago and began to write for the "Yiddishe Presse," the Daily published by Liebling. Shortly afterwards he became City Editor of the "Jewish Labor World." When that publication merged with the "Jewish Forward" Greenblau joined the staff of the "Jewish Courier." He writes in an essayistic style and has produced many short stories, monographs of historic characters and biographical sketches.

* * * * *

Morris Indritz is one of the younger writers. He was born July 15, 1890, in Courland, Russia, now the Republic of Latvia. He descended from a Chassidic family and it is apparent from his writings that he journeyed to the "Rabbi" on many occasions in the company of his father, Naphtoly Indritz, when Morris was still a youngster. The mystic soul which comes to him as a heritage has absorbed the spirit of the times and the combination of modernism and mysticism from a marvelous background for his facile pen. In his stories of Chassidic life appearing daily in the Courier and the interesting volume published some four years ago, under the title: "In the Tents of H. B. D.," he has gathered together the legends of the "Miracle Makers," embellished them with his imagination and woven them into tales which find a large and appreciative reading public.

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The finest work rendered by Kalmen Marmor in the literary field was done after he became a resident of Chicago, for here he was removed from the New York "Kibbitzarnies," the influence of which was hardly conducive to the best expression of his genius. Marmor is a man of vast learning, an independent thinker, a dreamer of the highest type, possessing a rare imagination and a keen vision which penetrates the veiled vistas. Above all he employs a style which phrases his thoughts in a most delightful manner. When Marmor first came to this country, Yehoash, the Yiddish poet, dedicated a poem to him. My appreciation for the poet and for the subject of his inspiration gave me sufficient courage to attempt to translate the poem from Yiddish into English. The title of the poem is "Dream On, Friend!" and runs thus:

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Dream on, friend! Build your air castles,
While your soul with youth abides;
The frigid world, the practical
Scorns your dreams and derides
Your fancies as mere "child play;"
It envies the poet's lofty thought,
The treasure of his spirit,
Its own with emptiness is fraught.

Dream on, friend! Paint in vivid colors
The palace of poetic skill;
The many wonders we enjoy
Were made by force of human will;
Dreams they were long, long ago,
In a lonely soul forlorn,
Fancies in a dreamer's mind,
The world laughed at him with scorn.

Dream on, friend! Ere stern reality
Your castles to dust will grind;
Fashion your dreams' reflections
To mirror in souls of man-kind;
Perchance a spark, a ray, a glow
May somewhere leave a shining beam,
Ere scornful derision
Destroy the fabric of your dream.

The combination of a scholarly and philosophical mind, coupled with a fine poetic vision, is a rarity in the world's literature. Marmor is the happy possessor of both; he is a thinker and a poet. His greatest fault is that he is often so carried away by his ideals that he becomes the propagandist and thus ceases to be the artist, for the one is incompatible with the other.

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The editorial staff of the "Forverts" is composed of Jacob Siegel, City Editor; Morris Seskind, labor editor and Jonas Speavak, Dr.

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Z. Lorber, M. Bogdansky, Morris Tolchin and Samuel Samd, feature writers. The opportunities of a writer on the *Forverts* are more limited than on the *Courier*. The latter caters to the most Orthodox elements in Jewry, and is regarded as extremely conservative in its editorial policy but every member of the staff enjoys the fullest freedom to write on any subject from any angle that pleases him most. The *Forverts* is ostensibly a Socialist publication and as such is presumed to be radical in its tendencies and progressive in its policies but its writers are denied the freedom granted to the staff of the *Courier*. They are strictly disciplined and are forced to follow a certain policy, any deviation from which meets with severe disapproval. This policy is highly justifiable for two reasons: a newspaper representing certain party principles, a philosophy of life and all that concerns the adjustment of a social order and an economic system must be uniform; it can tolerate no contradictions or variance of opinions. The second reason is that the main office of every Yiddish *Forverts* in the United States is in New York and there is one editor-in-chief over all of them, in the person of Ab. Cahn whose stamp is borne on every paper. No one excepting himself is permitted to review a book, a drama or a work of art. It is obvious therefore that the members of the staff must contend with cramping limitations and restrictions. They are deprived of the opportunity to develop individuality, the foundation on which alone all art is built. And yet the staff of the *Forverts* is composed of a group of highly talented writers. Seskind, Siegel and Samd display a capacity for real newspaper work and would be extremely useful on any English daily paper. Jonas Speavak possesses not only a talent for journalism but also a splendid literary style and a fine imagination. A volume from his pen containing some very delightful and original sketches of Chassidic life is soon to come off the press. Knowing with what vividness and poetic realism he portrays a subject; and having been privileged to have read some of his stories in manuscript I am sure that this volume will find a great market among the readers of Yiddish.

Doctor Z. Lorber is essentially an essayist. He presents his subjects on ethics, social science and political economy in a smooth,

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flexible manner, comprehensive and easily digested, not too greatly burdened with foreign words and phrases in the fashion of those writers who try to overawe their readers with their erudition. He lays no great claims and makes no pretenses; he delivers all he undertakes to give to his readers. M. Bogdansky may be placed in the same category; he too writes in an essayistic style, but often tries his hand at writing in a lighter vein, not without success. Morris Tolchin is one of the younger writers and very modern in style. His work runs towards the novelle; the short story would be his real field. His tales are realistic in form and substance and he tells them effectively. All in all they are an able set of young men and every one of them is a "social Socialist."

III

DOSTOIEVSKY IN THE GHETTO

DURING the first decade of this century, the horrors of pogroms in Russia almost ceased to shock our pain-dulled senses, as they became daily occurrences. One morning as I was perusing "*Dos Neue Leben*," a monthly magazine published and edited by Dr. Chaim Zhitlovsky, of New York, my eyes fell on a novelle that bore the peculiar title "*Der Zeilem*" (The Cross). I must confess that it was the title that drew my attention and aroused my curiosity. The name of the author, L. Shapiro, was unknown to me. I glanced casually at the first paragraph to obtain an idea of the nature of the subject treated under so strange a title in the most intellectual magazine published in Yiddish. The first few sentences riveted my attention and I did not put the magazine down until I finished reading the entire novelle. It was not a long story, only thirty-two pages, but I lost all conception of time as I read. L. Shapiro had the power of telling in one sentence more than Dostoevsky could tell in many pages. Even his dots and dashes were expressive. I had read Bialek's "*The City of Slaughter*" and being impressionistic had been moved to tears by the great Hebrew lyric poet's description of a pogrom, but my sorrow had been no different from that which I felt in the days of my youth when on

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the ninth of Ab I joined the congregation in the chanting of the Lamentations. I was conscious that I was lamenting a tragedy thousands of years old, and sad as it might be, I was outside of it, my own individual life was in nowise affected. Entirely different was the effect that the "Zeilem" left on me. In it I was brought face to face with a stern reality that happened only yesterday and might happen again tomorrow. Shapiro laments not, he wastes not a single word to arouse superficial compassion; he seems entirely free from sentiment. He depicts an episode in the life of one person but it is the life of thousands of the Russian "Intelligentsia" who were disillusioned in their efforts to free the Russian Muszik from slavery under the Czars.

The strength of the story lies not in the tale itself, but in the manner in which it is related, the pictures drawn with a single stroke of the brush, the vividness of the truth told so forcefully, so simply and in so few words. One single word added would spoil the entire effect.

Not long after I read this story I was returning from a lecture late one summer evening in the company of a friend. I expressed a desire for a cup of coffee and my friend suggested that we stop at a neighborhood Café. The place he led me to was unfamiliar to me and when I asked about it he seemed surprised. "What, haven't you met the Yiddish Dostoievsky?" he asked. When I answered in the negative, he explained that that was the name applied to the writer, L. Shapiro, who was being read and acclaimed by readers of Yiddish literature. Shapiro had come to Chicago and opened this Café for which we were headed. It was fast becoming a rendezvous for all the intellectuals. We arrived at the place, entered and took our seats. Shapiro was brought to our table and after an introduction he sat down with us. We chatted pleasantly for a long time, discussing many subjects of a literary character. Shapiro did not bore one with accounts of his own importance. In manner and demeanor he was the true artist. He spoke in a low voice and always left the choice of the theme for discussion to his companion. He seemed rather naive and while

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the flow of his words was fluent he spoke rather slowly and often even hesitatingly.

He is not prolific in his writings but what he produced is of the very best. He published in one volume his eight *Novelles* which bear the picturesque titles: "In the Dead City," "Pour Out Thy Wrath," "The Kiss," "The Cross," "On the Ocean," "The Stronger," "He and His Servant," and "Lines." The last named is subdivided into "Principles," "In the Meadows," "The Rabbi and His Wife," and "Tired." But after such a promising beginning, Shapiro suddenly disappeared not only from the literary horizon, but even from his closest friends and no one knows what happened to him. Only one thing is certain: that he is still among the living.

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An interesting personage on the West side of Chicago is William Nathanson. In the twenty-seven years that he has resided in Chicago he has contributed a great deal to the culture of the Jewish working classes. He was born in a small town in the province of Kiev, Russia, December 3, 1884. Up to the age of fourteen he attended a private school where he received instruction in the reading and writing of Hebrew and Yiddish, the Prophets, Mishna and the Talmud. He went to Biale-Tzerkov and later to Zhitomer preparatory to his entrance into the Gymnasium. At about the time he was ready for the eighth class he joined the "Bund" and became an active member of the revolutionary party. In 1903 he left Russia and came to Chicago. He was then greatly interested in the study of philosophy. His own philosophy on life was the social philosophy of Bakhunin and Peter Krapotkin, i.e., Communistic Anarchism. The small coterie of communists in this city, who succeeded at one time in causing a lot of smoke without fire, recognized in Nathanson their long sought-for leader. They invited him to lecture and he accepted on condition that they give up the foolish child's play of Yom Kippur Balls and the like which were an undignified means of spreading propaganda for a new social system. His terms were accepted and Nathanson began a series of lectures on literary, social and philosophic subjects. Regularly every week, and sometimes twice and three times a week for

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almost two decades, he delivered these instructive talks to audiences of from two hundred and fifty to three hundred persons.

In the meantime he began a course in medicine at the University of Illinois, but found it not to his liking and gave up the study of medicine in favor of a sequence in philosophy, at the University of Chicago. During the World War he became active in the "People's Relief" work and during that period became identified with the Jewish National Movement. He abandoned the rostrum and for the past several years has devoted himself exclusively to writing on literary subjects, philosophy and social science. Five years ago he published a volume entitled "Culture and Civilization." Many of its chapters were translated into English and published in the "Open Forum." He also published a thesis called "Parallels Between Spinoza and Bergson" which has been translated into English. He translated Spinoza's "Ethics" into Yiddish. His latest extensive work is a volume just off the press called "Intelligenz, Kunst und Kuenstler."

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Zangwill's monograph on Spinoza is entitled "The Lense Maker" because the great philosopher of the late middle ages made eyeglasses to earn a livelihood. The majority of our greatest Yiddish poets in Chicago and New York, men who received recognition in the non-Jewish world as well, toiled at the needle trade in the sweatshops for the pittance that would keep body and soul together. One I know of even worked as a bar keeper in a saloon.

In Chicago we have a philosopher who manufactures brooms. I know nothing of Jacob Babinsky's life (I know of no one who does), but if I attend a meeting of any philosophic group I am certain to find him there and if the opportunity offers itself, he is sure to participate in the discussion. Although he speaks with a strong Yiddish accent, he makes himself understood. One characteristic of his is his outstanding generosity to his friends. If any Hebrew or Yiddish writer comes to him for aid in bringing out a volume, Babinsky is sure to take the initiative in the matter and do all in his power to get it published. My own theory of the life of Jacob Babinsky is that he was a Yeshivah Bachur who kept concealed be-

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tween the pages of the Talmud which he was supposed to study, a "Treif Possul" (literature forbidden, because of its blasphemy), and this he studied when no one was watching. He is the organizer and leading spirit of "Dos Neue Leben Kultur Club," an organization devoted to the discussion of philosophic subjects in the Yiddish tongue.

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Along with William Nathanson and Jacob Babinsky we have a third type in the person of L. M. Stein. He is engaged in two enterprises: he is the owner of a lucrative bindery establishment, and he is also a publisher. Fortunately for him the first enterprise yields an income sufficient to cover the deficit of the publishing company. L. M. Stein was born in a Russian town and raised in a non-Jewish environment, but his Jewish love for liberty and freedom brought him early in life into the Russian revolutionary movement and for many years he devoted himself to that cause. About twenty years ago he came to America and made Chicago his home. He engaged in the bookbinding business and worked up a large establishment. Here he became acquainted with Jewish life and Jewish ideals and was converted to Jewish nationalism. Perhaps the word "converted" is not the proper term, for he did not give up a single iota of his former ideals. He merely added Jewish nationalism, which in no wise conflicts with any of his other ideas. Stein has artistic proclivities; his nationalism is of a cultural kind. He is a Yiddishist of the Zhitlovsky type, a lover of Jewish art, an admirer of Yiddish literature. The careless manner in which most Yiddish books are printed and bound violates his esthetic sensibilities. He therefore undertook to become himself a publisher. If he deems a literary or artistic work worth while, the question of profit or loss never enters his mind. He doesn't even consider the amount of money that will be involved. His mind at once becomes occupied with the thought of producing something artistically fine. In a short space of time he has published four extensive volumes, "An Anthology of Yiddish Poetry," illustrated and de luxe; "Thirty-five Saints and Armin," an exceptionally fine volume in octavo size with reproductions of Armin's paintings, and written by J. Z. Jacob-

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son; a translation of the same work into Yiddish, by Selig Heller; and "William S. Schwartz, a Study," by Emanuel Chapman, in the same form as the volume by Jacobson, with many technical and artistic improvements added, besides containing a splendid album of seven masterpieces of Jewish types, by Todros Geller. It is well known to Stein's friends that every one of these editions was a financial loss. Stein himself was not at all disappointed; he expected nothing else. He considers it his annual contribution to Yiddish art and culture and he is willing to pay what he deems his just portion.

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The satellites, or stars of lesser magnitude, that appeared on the horizon of Yiddish Chicago are few in number. Yenta Sardetsky, at one time a resident of Chicago, has contributed some interesting short stories to the Socialistic Yiddish press of Chicago and New York. Some of these stories were written with fine literary taste and in an attractive style. Her themes were phases of real life, but too often she forgets that she is writing a story and begins to preach Socialism. Leah Brode contributed articles to the columns of the Daily Jewish Courier, mostly reflections of a feminine kind. These articles have been collected and published in book form.

S. B. Komaiko produced a volume of short stories, impressions and etudes, under the title of "Yiddishe Welten" (Jewish Worlds). The stories are well written and convey worthy sentiments, but herein lies the trouble: Komaiko's style is smooth and pliable, he displays considerable originality, but he is too much the sentimentalist. When the reader gets through with one or two of his short stories he feels as if he had indulged in too much sweetness.

IV

A YIDDISH PANTHEON

YIDDISH, the much maligned and still more detested language of which Gustav Karpeles said only forty-five years ago that it was "not much better than thieves' slang," has come, whether we like it or not, to contain a literature that occupies a prominent position

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in the literatures of the world. To this literature Jews of Chicago have contributed in all its branches. I shall consider in this chapter the subject of Yiddish poetry; it is in meter and rhythm that the first signs of culture express themselves. The Yiddish muse has a very short but extremely interesting history. A people with two languages of its own besides the language of the country in which it abides was bound to meet obstacles in the development of its poetry. Add to this the fact that Yiddish was always looked upon as the step-child, whereas Hebrew was the intellectual favorite child of Jewish culture, and one can see the hardships that beset the Yiddish muse. Jacob Fichman, a famous writer and critic in both languages, has this to say on the subject: "The soil on which Yiddish poetry grew was not as rich as that on which modern Hebrew verse flourished. It brought no heritage of highly imaginative pictures or a colorful language, one that for thousands of years absorbed the spiritual treasures produced by countless generations. However, while Yiddish was devoid of a literary past and of the eternal national tendencies and aspirations which were the background of the neo-Hebraic literature, it had one advantage over the latter. The growth and development of Yiddish went side by side with its folk-lore, while the motives and tendencies of modern Hebrew literature were born and developed under the influence of the book, of abstract ideas of individuals. . . . The Hebrew Lyric had suffered from a superfluity of words, from a language that was richer than the substance. . . . Yiddish Lyric suffered for want of words; it still lacks the graceful tender musical sound, the echo that vibrates from past generations."

In the brief period of its existence Yiddish poetry passed through all the stages that other and much older literatures experienced. Yiddish had its troubadours, minstrels and minnesingers; it had its Chaucers and its Spensers who distinguished the minstrel from the lyricist, who drew the line of demarcation between the mere rhymster and the true poet, who differentiated between genuine folk-lore and its vulgar imitations. J. L. Perez was the genius who separated the chaff of the Badchen (kind of Yiddish troubadour, rhymster) from the sweet golden kernels of true poetry. It is in-

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teresting to note that the first Yiddish poet in America of the Perez school was a resident of Chicago. M. Scharkansky, "ein Dichter von Gottes gnaden," a poet by the grace of God, came here before Bovschover, Edelstat, Morris Rosenfeld and Yehoash (Sol. Bloomgarten) became known and long before Abraham Reisin or A. Liessin were heard of. His poetry was rich and tender; simple, but striking a chord which left a lasting impression. Unfortunately the present generation knows little or nothing about him. He came here in the middle of the eighties and although he wrote a great deal he was too poor to collect his poems in book-form. The Yiddish speaking public of those days was not sufficiently interested in the art of poetry to preserve it for posterity, therefore nothing is left of him in print. There still lingers in my memory a verse of one of his poems that he read to me more than forty years ago. The title of it is "Umetiger Nigen" (Sad Melody). It has remained in my mind these years because of its utter simplicity. There are just eight lines to a verse, but he succeeded in pouring into those eight lines the sadness of the soul of the Jew of Eastern Europe. I give here a rough translation of the verse but it is inadequate to convey the sweet melancholy of the original:

Simchath Torah arrives—
Jews are jolly and gay;
Only one drink makes them
Dance and gently sway.
You think they are happy?
No, my friend, you are wrong;
Mournful, sad and low
They chant a wistful song.

In the early nineties Scharkansky left Chicago for the city of New York. It was not long after his arrival there that he fell sick and died.

While Morris Rosenfeld and David Edelstat were vying with each other in the New York Yiddish weeklies, there came to the Chicago Ghetto a young dreamer, tall and lanky, with jet black

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hair and dreamy eyes. This quiet youth, J. S. Prenowitz, would often surprise the Yiddish reading public with the publication of a poem in the "Arbeiter Stimme" of New York or the "Arbeiter Freund" of London, England. Many were the dreams he dreamed in the environs of the Maxwell street Ghetto and many were the aircastles we both fashioned with our imaginations. In the middle of the nineties Prenowitz left Chicago for the East and settled in Philadelphia. Evidently atmospheric conditions in Chicago were more conducive to poetic inspiration than the Eastern climate for in Philadelphia Prenowitz parted with his pegasus and took to prose. For many years he has been the editor of the "Philadelphia Forward."

The most important Yiddish poet in Chicago today is Selig Heller. He made this city his home almost a quarter of a century ago and produced his best work here. His lyric and descriptive poem, "Sabbath," is a classic that will live as long as the Yiddish tongue is spoken. It is an epic poem in a sense; it portrays the lives of the millions of heroes who dwell in the Ghettos. It is not unlikely that Heller received his inspiration from Heinrich Heine's poem "Princess Sabbath" but only the inspiration, for with the name the resemblance to the latter ends and Heller penetrates highways and byways never divined by his illustrious forerunner. It is necessary to remind those who are likely to read both poems and attempt to make comparisons between the two, that Heine wrote in a language in which Goethe and Schiller preceded him, while Heller writes in Yiddish. One thing is certain: Heller's intimate knowledge of Jewish life and Jewish psychology is by far greater than Heine's.

His first volume was published in 1926, and bears the title: "Alte Wegen" (Old Trails). Besides "Sabbath" it contains many fine lyrical poems, woven in the various schemes of poetic construction. Since the death of Yehoash, Heller is the most learned among all the Yiddish poets. He is familiar not alone with the poetry of all the civilized peoples throughout the ages, but also with their philosophic systems and literary contributions to the storehouse of the wealth of humanity. Among the number of sonnets he dedicated to his favorite poets and thinkers, I have chosen the one to Friedrich

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Nietzsche and rendered it in English:

Dreamer! You soared to the heights, flying you enfeebled a wing;
In a maze of your own contemplations you became entangled—
Alas you fell, your soul was shattered, your body mangled,
You lost the road to your "super-man" since you took the fling.

You aspired to become priest and prophet in super-man's land,
Your quest was in vain, no trace of his being could you find;
Wavering was your faith, doubt and distrust filled your mind,
You were followed by Zarathustra. . . . Let no one his wisdom
understand.

You ceased to be. . . . Your dream our heritage remained—
Perhaps in the distant future the vision we may perceive—
We dream your dream, your fancies we spin and weave;
Though reality crush us to dust its splendor is maintained.

Thus spake Zarathustra: "When night disappears comes the
morn . . .
Seek not the super-man in a fabulous land, among us he must be
born."

Another exceptionally fine poem is his "Weaving of a Dream." He reveals a lofty imagination and an infinite fancy, attended by an exquisite beauty and grace. All of the poems of Selig Heller are rich in substance and graceful in form.

I. Gorelick is a master of folk-lore. It is much to be regretted that he has turned to modernism. He wrote a number of successful ballads and contributed many excellent poems to various publications. In 1916 he published a volume of poems, many of which were artistically and brilliantly written. He is bringing out a new volume under the title "New Songs" which will contain all of his modern poems.

Mattes Deitsch is the most modern among moderns. He writes

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much but as yet has not published anything in book-form. Up to now his poems have appeared in newspapers, journals and monthly magazines in Chicago and New York.

Ben Scholem is another Chicago poet. As yet he produced little of importance but he is sincere in that which he has written. As he has a fine imagination, originality in form and a great love for his work, he gives promise for the future. One who deserves mention is a young man who came to Chicago in the late eighties. Although Isaac Reingold showed little originality as a poet he was exceptionally clever in rendering the popular ballads of the American vaudeville stage into Yiddish. He was prolific and in the course of time became extremely popular among the Yiddish vaudeville actors whom he supplied with such translations. He was in great demand and showed unusual talent. He died at an early age, thereby cutting short a promising career.

Israel Blume is known as the Merchant-Poet. A successful business man engaged in various enterprises which required all of his attention, he nevertheless found time to write Yiddish poetry, some of which has considerable merit. In the spring of 1922 his friends published a volume of his poems under the title "Gruene Zweigen" (Green Branches).

"Beads" (Kareln) is the title of a beautiful little volume, done in the characteristic style of the publisher, L. M. Stein, and illustrated by the well-known artist, Todros Geller. The poems are the outpouring of a feminine soul—that of Pessie Hirschfeld. Any lack of depth, or deficiency in vision, thought or ideas, due possibly to her youth and inexperience, is atoned for by a charming grace and a flowing rhythm. In her outlook on life she is rather conservative and her poems convey the impression that her poetic imagination was fed and nourished on the T'chinah and Taitch Chumesh.

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Men derive their conceptions of life through various and devious approaches. Some men reason by deduction, while others arrive at their conclusions by induction. Some take one phenomenon in nature and use it as the basis for a complete system of philosophy;

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others are blessed with the ability to penetrate a whole system of philosophy and reduce it to one sentence, to a single aphorism or an epigram. In the history of literature, those who are touched by that heavenly spark are few and the place reserved for them in the Yiddish Pantheon is still vacant, but A. H. Skolnik, a resident of Chicago for the past nineteen years, may aspire to it. During those nineteen years he composed and set down more than three thousand of his terse observations. I took a few of them at random and rendered them into English, for the benefit of my readers:

"A fool suffers because of his foolishness, the wise suffer because there are so many fools."

"Courage is the motor of action, inspiration—its wings."

"Talent without energy is a locomotive without steam, energy without talent is a locomotive without wheels."

"The loss of confidence in humanity is not as disastrous as the loss of it in one's self."

"Nature is eternal, all that is doomed to die is the products of nature."

A. H. Skolnik was born in Plotel, a small town in the province of Kovno, Russia, February 14, 1880, the son of an eminent Rabbi. He received his education in a Cheder and later in the Yeshivath. While still in his "teens" he wrote stories and occasional poems which appeared in various publications, but his greatest delight was to write aphorisms and epigrams which he hid and cherished as something very sacred. He confided his secret to no one until one day, probably the greatest in his life, when he was brought face to face with Sholem Aleichem, the Yiddish sphinx of the Yiddish Weimar. The older man was gracious and spoke kindly to the youthful dreamer. His friendly manner encouraged the lad. He pulled out from an inside pocket a packet of papers and submitted it to the sage. After Sholem Aleichem perused a dozen or more he said to Skolnik: "Young man! You have a fine talent, you write well and you have imagination. But there are many who write as well or better, but you have done something that no other of

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the Yiddish literati has attempted; you are alone in the field. Continue to write your aphorisms." Since that day Skolnik gave up all other branches of writing and devoted himself entirely to formulating his concise and pithy phrases. His entire collection is to appear in the near future in book form and it is to be hoped that some one will assume the task of rendering these brilliant apothegms into English.

V

THE YIDDISH STAGE

UP to the latter part of the nineties there was no regularly established Yiddish theatre in Chicago. Every once in a while a New York company, headed by Jacob Adler, David Kessler, Tomashefsky, Madam Lipzin, Madam Haimowich or some other celebrity of the Yiddish stage, would come down in season or out of season, and "gastelieren" for a while, until the treasurer absconded or the company went broke and there was no more theatre. The repertoire in Yiddish, too, was extremely meager in those days and the standard of the drama and the dramatists was very low. With apologies to New York Jewry, I will state here that the general average of Jewish culture of Chicago was considerably higher than that of the larger city. The Zangwillian phrase "Melting Pot" was more nearly applicable to the Midwestern city than to New York. Here was to be seen a real process of melting and fusing, while in the great city of the East every element remained separate and intact and refused to yield to the pressure of outside influences. Here the recently arrived immigrant was not infrequently tempted to attend a Shakespearean drama played on the American stage by such artists as Thomas Keene, Henry Booth, Sir Henry Irving, Mme. Mojeska, Dame Ellen Terry and Julia Marlow and if they failed to grasp the full meaning of every line, their artistic understanding was developing nevertheless. Thus when a Yiddish company came to Chicago the Yiddish audience was dissatisfied and demanded more than the sort of stuff furnished to the same class of Jews in New York.

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Elias Glickman, born in Zitomvi, Russia, May 1, 1871, came to Chicago in 1887. He had acted on the Yiddish stage since early childhood and for years was acclaimed as a matinee idol. He possessed personality, youth, energy and above all he caught the American spirit early in his career. He strove to place the Yiddish theatre and the Yiddish stage on a par with the American. Glickman settled in Chicago and at intervals played with the companies that came from time to time from New York. Then he began to organize dramatic companies from among such home talent as he could gather in this city. When Joseph Philipson built his department store on Jefferson and O'Brien streets, he also provided in the same building for a large hall, which became known as the "Metropolitan Hall." Glickman took a lease on the place and for many years it served as the Yiddish theatre of Chicago. Elias Glickman himself quite frequently appeared behind the footlights, in romantic or character roles; and the leading Yiddish celebrities in the profession performed on the stage of the Metropolitan Hall.

When the Chicago Ghetto began to spread out in all directions, especially further West, the Yiddish stage kept moving from place to place, following the Yiddish speaking population until Glickman procured a leasehold on the old power house on the Northwest corner of Twelfth street and Blue Island avenue, formerly the property of the West Chicago Street Railway company. The place was remodeled into a comfortable theatre which served to amuse the Yiddish public for many years up until two years ago, when there were no more Jews left in the neighborhood.

As in most enterprises, there was considerable competition to be met in this line but Glickman succeeded in surviving his competitors. It is difficult to estimate the extent of the cultural value of the earlier Yiddish drama, but whatever worth it may have possessed the credit is Glickman's. He alone is responsible for the mediocre as well as the very good Yiddish performances in Chicago.

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Most of our people whose cradles stood outside of the Russian pale, regardless of the degree of intelligence they evince on other subjects, seem to find nothing attractive in the young immigrants

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who are forced to convey their ideas in the linguistic vehicle called Yiddish. If it is true that the spirit of a people cannot exist without ideals, it is the young immigrant from Eastern Europe who preserves the spirit of the people in this land. One who becomes acquainted with the various groups, their lives, aspirations and idealisms, cannot but entertain the greatest admiration and respect for them.

In 1910 a small group of young immigrants, men and women, organized the "Yiddishe Dramatishe Gesellschaft." Its program was comprehensive and included a considerable number of cultural activities, but its main object was the promotion of the Yiddish drama and the elevation of the Yiddish theatre, by cultivating a higher standard of appreciation and a more esthetic conception of both the acting and the drama among the people who patronize them. The foremost among the organizers were Morris Mason, born in Kiev, Russia, where for some time he was a member of a theatrical company; Sarah Patt, who was a member and organizer of the Bialestock Troupe; Benjamin Gordon, Samuel Rubenstein, and Samuel Rissman, the latter three idealists devoted to Yiddish literature and dramatic art. Besides the hundred or more performances rendered by this group before large and intelligent audiences, it deserves credit for bringing to Chicago, David Pinsky, Yehoash, Ossip Dimov and Perez Hirschbein, four of the leading contemporary poets and dramatists.

About twelve years ago, when David Pinsky came to Chicago to direct the "Gesellschaft" in one of his own dramas, he succeeded in interesting Judge Hugo Pam in the society whose main ambition was to bring into being a Yiddish Art Theatre. The plan appealed favorably to the Judge and he made strenuous efforts to bring it about, but conditions were such in those days just after the war that it proved impossible of fulfillment. Since the very inception of the Gesellschaft, Philip Seman, general director of the Jewish People's Institute, has fostered the organization and it has become, to a degree, the child of that institution. Among the dramatic masterpieces the organization has performed are: "Dead Man," by Sholem Ash, "Sabatti Z'vi," from the Polish, "Green Meadows,"

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"Idle Inn," by Perez Hirschbein, "Treasure," by Pinsky, "Every One with His Own God," Singer of Sorrow" and "Hear, O Israel," by Ossip Dimov. J. Dubov is the head of the organization and is directing the financial side of this Yiddish drama league.

VI

ANGLO-JEWISH PUBLICATIONS

IN the early eighties, Chicago Jewry boasted five publications in English and one or two in German, most of them weeklies. The only two that survived to the period where my story begins are the "Occident" and the "Israelite" and soon the Occident too passed into oblivion. It went out of existence quietly and no one felt its loss. No necrolog was written and no Kaddish was chanted. Thus the Chicago Israelite is the oldest Jewish publication in English, at the present time. It was founded in 1884 by Dr. Isaac Mayer Wise and was the legitimate offspring of the "American Israelite" published in Cincinnati. For many years it was managed and edited by Dr. Wise's son, Leo Wise, who wrote under the pseudonym of "Nickerdom." About fifteen years ago the capable Miss Mollie Osherman acquired ownership of the paper and since then has been its managing editor and publisher.

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After preaching for ten years in the pulpit of Sinai Temple, Dr. Emil G. Hirsch reached the conclusion that his work was only half accomplished. He realized that the human voice had its limitations; the spoken word reached so far and no further. It was ephemeral and was forgotten even before the last vibrations of its echo died away. The written word, on the other hand, was permanent and it carried far beyond the limited scope of its creator's voice. Transcribed to paper, the word might live forever; time could not dull its potency nor distance diminish its clarity. And so, in order to reach out to a wider sphere and perpetuate his utterances for future generations, he conceived the idea of presenting them to the world in written form. He would edit a publication in which

he could spread his doctrine and preach his conception of the high ideals of Judaism to a larger and greater audience.

For this purpose he sought out two young men of his acquaintance, Emanuel Newman and Charles Bloch, both experienced newspaper men, and well-known as publishers under the firm name of Bloch and Newman. Together they planned "The Reform Advocate" and the first issue was scheduled to make its appearance on February 20, 1891. However, just prior to the date of its debut, Dr. Hirsch became ill and was compelled to leave the city in quest of his health. Despite the absence of his editorial, the first issue duly presented itself on the 20th, and contained the following announcement:

"This paper enters the journalistic field as an advocate of Reform Judaism, and especially to advocate the views of Dr. E. G. Hirsch as promulgated from his pulpit. His weekly discourses have been assured to these columns and they will be a regular and prominent feature of the paper. The indulgence of the readers is asked for the lack of editorial matter, but owing to the recent severe illness of Dr. Hirsch and his personal absence from the city, work of this department must be deferred until later."

On March 6th, 1891, Dr. Hirsch took full command of the editorial pages and set down "Our Aims" in no uncertain terms as was characteristic of him. Every paragraph of his program as set down in his first editorials is worthy of repetition, for time has not lessened its value. The problems that confronted Jewish Chicago forty years ago have not changed and have not been solved. But space does not permit me to quote more than one paragraph: "The Reform Advocate, true to the genius of Judaism, will attempt to draw within the circle of discussion the burning questions that now agitates society. The Jew can not confine himself of his own accord within a new social Ghetto; least of all should he do this in the land of freedom. Social problems, if any, are religious problems. The prophets were social reformers because they were religious reformers. It is our conviction that the principles which Judaism lays down for the action of man and the constitution of society are the only ones that can bring peace to agitated mankind,

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today divided into sects and classes and stirred more frequently by the spirit of hatred than guided and goaded by the genius of love and brotherly fellowship. As opportunity offers, public questions will be considered, social conflicts be discussed. And in detail the efforts will be made to make true the proposition that even in these things the 'doctrine shall go forth from Zion.' "

For thirty-three years Dr. Hirsch held high the banner of journalism, as he set forth his ideas in editorials. Not for one single moment did he forget the high ideals which he set for himself when he assumed the position as editor. During these years his heart and mind worked in perfect unison. His mighty pen was dipped in the fluids of bitter and sweet and he used one or the other as the necessity presented itself. Dr. Hirsch was more the orator than the writer, the scholar more than the artist; his mind was analytical rather than synthetical. He would dissect a philosophic theory and apply it to the searchlight of science, logic and reason with far greater ease than he could construct a word-picture of a colorful design. His was a creative mind but unfortunately for posterity he was too greatly absorbed in studying the works of others to spend much time creating, consequently he left little or nothing of his own beautiful mind. In his journalistic venture as in the pulpit, he never stooped to the level of the masses but always tried to raise them up to his own high intellectual standard. The intelligent readers of the Reform Advocate did not seek elegant literature in the editorials, notes, leaders or discourses that issued from his pen. They were more certain to find a new idea in ethics, a review of a new philosophic thought, or his reaction to a new Jewish movement.

On January 7, 1923, the pen fell from his hand and his powerful voice was forever silenced. Dr. Hirsch ended his career, a career covered with honor and glory. Dr. Gerson B. Levi, the son-in-law of the departed teacher of Sinai, took over the self-appointed mission of the great Rabbi and for the past eight years has been piloting editorially the Reform Advocate.

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On Saturday, February 4, 1911, "The Sentinel" made its appearance in Chicago. Louis S. Berlin and Abraham L. Weber were

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the publishers and they promised a weekly journal devoted to Jewish interests. The first issue contained the following announcement: "We intend to supply for an intelligent Jewish public, a Jewish newspaper devoted to its interests without regard to the particular class to which the readers may belong. In promising that we shall discuss many Jewish questions, we have in mind that this term is broad enough to include questions relating to Jews, reformed and orthodox, or the Jews who have an equal respect for both or all classes. The fact remains that however differentiated among themselves they may be, Jews have many interests in common, and the chief events affecting one class affect no less the others."

"If, however, we should restrict our work to the events that interest Jews only as Jews, we would enter upon a very narrow field. The Jew is not merely a Jew: he is distinctively a citizen of the community in which he lives, of the country to which he belongs, and of the world. As such, he is interested in all that deeply concerns his fellow-man in this city or any other."

Rabbi Abram Hirschberg of Temple Sholem was its first editor. For its subsequent editors it had such prominent men as Rabbi Tobias Schanfarber, Rabbi S. Felix Mendelsohn and A. A. Friedlander. The latter is the present occupant of the editorial chair. The Sentinel remains true to its original promise and furnishes its readers with interesting up-to-date reading material.

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The "Chicago Chronicle," a weekly, is the latest acquisition to the list of Anglo-Jewish publications. Hyman L. Meites is its founder and publisher. This youngest child of English-Jewish journalism in Chicago came into the world quietly, modestly and without ostentation in 1919, and those who know its publisher were not at all surprised at his new venture, for Meites had two great ambitions in life both of which he has fulfilled: to be the managing editor of a newspaper and to bring out a Jewish history of Chicago.

Hyman L. Meites was born in Odessa, Russia, January 26, 1879. His father, Eliezar Meites, was one of the leading Maskilim of the period in that famous city of Jewish culture and learning. His

home was the "Salon" where all the Hebrew intellectuals would assemble. The principal requirements for admission into that exclusive circle were a thorough command of the Hebrew language and its literature, as well as a knowledge of the various schools in methaphysical philosophy. Jewish nationalism as defined by Dr. Leo Pinsker and A'Had Ha'am was also among the essentials. With such an environment for a background young Meites readily absorbed the knowledge disseminated about him and at the age of twelve he already had a fair knowledge of Hebrew. In 1890 he came to New York. His father, who had preceded him thither the previous year, was engaged with the celebrated N. M. Scheikewich (Schomer), Yiddish author and novelist, in publishing a humorous weekly, the first of its kind in the United States. It was still too soon, however, to try to make the Eastern Jews laugh and the publication was abandoned. A year later father and son came to Chicago. Hyman attended public school and his father set up one of the first Jewish printing presses in the West. On finishing school Hyman served an apprenticeship in his father's printing-shop. Several years later he entered the printing business for himself and is still engaged in that occupation. In 1919 he founded the "Lawn-dale Press," which was later absorbed by the "Chicago Chronicle."

H. L. Meites is one of the earliest Zionists in the city. He is the proud possessor of a membership card in the Chicago Gate No. 1 of the Order Knights of Zion, which bears the number "1" indicating that he was the first organization Zionist in this country. He has been active in all Jewish movements and increasingly so since he became publisher and editor of the Chicago Chronicle.

With the publication of the "History of the Jews of Chicago" Meites accomplished a great piece of work. It was a tremendous enterprise. No historian of the future will write a history of Chicago Jewry without a volume of Meites' history on his desk. Professor Meyer Balaban in a recent volume "Jews in Poland," explains that: "There were two kinds of Levites in the Temple of Jerusalem; one group had the task of opening the doors of the Temple, the other group would play and sing." H. L. Meites is one of those who opened the long closed door of Jewish history of Chicago and

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future historians will come to sing praise to him for his splendid work.

VII

PUBLISHER, TRAVELER AND LECTURER

THE spread of Jewish weeklies created and developed writers, many of whom achieved fame. Among these is Emanuel M. Newman. He was born in Cleveland, Ohio, on March 16, 1870, the son of Frank and Irma (Zinner) Newman. He attended public school in his native city and graduated from the Western Reserve College where he took a Liberal Arts course. In 1891 he came to Chicago with the intention of studying medicine, but instead he formed a partnership with Charles E. Bloch and the two energetic young men embarked in the publishing business. Shortly afterwards the firm undertook the publication of the *Reform Advocate*, which proved a success. In the course of time Bloch foresaw greater opportunities in book publishing and so sold his interest in the *Reform Advocate* to Newman and went to New York, where he is now considered among the leading publishers.

Emanuel Newman continued to publish the *Reform Advocate* and is still its sole owner. In 1903, after an extensive journey abroad he began, in a modest way, a series of lectures on the things he had seen in the course of his travels. The enterprise seemed promising and he again crossed the ocean, this time extending his travels to gather new material for another lecture course. With his increasing experience and knowledge his reputation as a lecturer grew rapidly, and today the "Newman Traveltalks" are known and attended all over the country. Mr. Newman crossed the ocean ninety-seven times and visited almost every nook and corner of the earth. He has lectured in every large city of the United States, to vast audiences, derived from the most intelligent classes. His engaging personality, his great versatility and his wide knowledge of the subject all contribute to his reputation as a most interesting travel lecturer. He has published seven volumes dealing with his travels, all written in an attractive style and filled with most valu-

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able information. He has also contributed many papers on economic-geographical subjects concerning various parts of the world. In that field he has been particularly valuable to Funk & Wagnals, the publishers of the Literary Digest.

VIII

JOURNALISTS AND AUTHORS

CHICAGO Jews who have contributed to American Journalism and all other branches of literature are so numerous that I fear my history will not encompass them all. Among the first to enter the journalistic field was Herman Reiwitch, who as city editor of the Chicago Tribune, the Herald, and the Chronicle, was for many years one of the leading newspaper men in this city. Besides his newspaper activities he took a deep interest in Jewish Culture, and was active in the two early literary organizations: the Lasker and the Levisohn Literary Societies. He participated in the activities of the Chicago Hebrew Institute in its early days, and was its president for one term. He was followed into the newspaper field by I. K. Friedman whose interesting feature stories appeared for many years on the editorial page of the Chicago Daily News, and were later selected and published in book form. He began his career as a foreign correspondent for the Daily News and in that capacity traveled extensively in China, Japan and Corea. The articles he supplied to his readers from those far-off places attracted a great deal of widespread interest. Friedman is the author of several novels, the most popular of which are: "By Bread Alone," and the "Autobiography of a Beggar."

An American by birth and education, the son of wealthy parents, I. K. Friedman was nevertheless strongly touched by the sufferings of humanity and he became a convert to socialism even before the dawn of the new century and before it became a fad. Unlike most of the Jewish socialists of that period, Friedman's sympathies were not entirely absorbed by his socialism. After the Kishineff pogrom, when the Jewish youth of Russia organized "Self Defense" groups in their various communities, and Dr. J. L. Magnes organized

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similar groups throughout the United States, for the purpose of collecting funds to assist their brothers in Russia, I. K. Friedman undertook the chairmanship of the Chicago branch of which I was the secretary. He was probably the first Jew of his class in this city to demonstrate his sympathies for the Zionist cause. I am inclined to believe that a great talent was lost in him because of his wealth. As it so often does, an abundance of worldly possessions stifled his ambition and acted as a soporific to his creative powers.

Victor Henry Polacheck entered upon a newspaper career as early as 1893, when he joined the staff of the Chicago Times. In 1897 he changed to the Chicago Inter-Ocean and a year later became telegraph editor of the New York World. In 1899 he became associated with the Hearst newspaper interests and in 1904 was sent to Chicago to take charge of the Chicago Examiner as its managing editor. He held that position for ten years after which he was called back to New York to fill a high executive office in the Hearst organization. Later he again returned to Chicago to manage the Herald and Examiner. He is now head of the Hearst Sunday newspapers in fourteen cities.

Jack Lait, Elias Tubenkin, Ben Hecht, and Meyer Levin began their careers as reporters on the secular press of Chicago, where they developed their talents, entered into the field of literature and became prominent as writers of essays and fiction. They have all since, however, become residents of the American capitol of arts and letters, the city of New York. Frank Emerich, a son of the late congressman Martin Emerich, was for many years associated with the Chicago Tribune and acquired a reputation as an efficient and able newspaperman and journalist. Isaac Don Levine, a writer of distinction, had some interesting experiences in the early days of Bolshevism in Russia where he was sent as correspondent for the Chicago Daily News. His vivid accounts of the epoch-making events bore all the marks of truth and disclosed a considerable knowledge of the inside affairs.

Edna Ferber and Maxwell Bodenheim, both renowned novelists, though with entirely diverse tendencies, received their inspiration on the shore of Lake Michigan on the south side of Chicago, but

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they too have since moved to New York. Dr. Hyman Cohn and his gifted son, Lester Cohn who became famous, the elder with his "Tents of Jacob," the younger with "Sweepings" and the two in collaboration with "Aaron Traum," courted the muses in the west side parks of Chicago. Victor Rubin, author of "Tar and Feathers," although a native of Milwaukee, Wisconsin, he is now a resident of Chicago and associated with the Hearst newspapers in this city.

As with the journalists, so too is the list of Jewish poets and dramatists in Chicago, too long to receive more than a casual summary. Lawrence Lipton, Albert Halper and Nohami Krup are only a few of the many who have rendered fine contributions to modern American poetry. Robert Pollack is a critic with a discriminating taste for the esthetic and a splendid literary conception. A master essayist, endowed with a keen sensibility for all the arts is S. P. Rudens, for many years associate editor of the "Reflex" and contributor to numerous literary magazines. Besides a deep understanding of the higher principles of art and literature, an intelligent appreciation of various schools and tendencies, he commands a deft and facile pen. His style carries charm and beauty combined with a force of conviction to his readers.

Dr. Meyer Waxman, professor of Jewish philosophy at the Hebrew Theological College, has recently completed an extensive history of "Hebrew Literature," a work of great merit which is bound to increase in value with the spread of the knowledge of the Hebrew language.

Dr. A. Levinson, recognized extensively as an authority in pediatrics, has assayed various kinds of literature in the past quarter of a century. He has contributed to Hebrew, Yiddish and English publications, such widely diversified compositions as belles letters, historical documents, and scientific treatises. His first efforts appeared in a Yiddish weekly newspaper, of which Leon Zolotkoff was the editor. Dr. Levinson, then a student at the University of Chicago, wrote an article on the life of "Jewish Students in American Universities." Zolotkoff encouraged him to write more and he continued to write on the same subject until he completed a comprehensive discourse on the types of Jewish students in our univer-

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sities. Sometime later he revised these articles, recast them into the Hebrew language and had them published in a Hebrew magazine of high literary standing where such poets, scholars and philosophers as Dr. Klausner, Ahad H'aam and Bialek were contributors, and Levinson was at once acclaimed as a Hebrew scholar and a fine stylist. Since that period he has written on a variety of subjects in all three languages.

In 1924, Dr. Levinson wrote an interesting volume in Hebrew on the life and medical activities of a Jewish doctor, Tuvia Katz, who lived in Venice during the sixteenth century. Though this volume is historical in character, it has considerable scientific value. Dr. Levinson has unearthed other physicians of the medieval ages and written historical monographs about them in Hebrew as well as in English. However, most of his writings in recent years have been devoted to the science of medicine.

Not content with following his extensive practice merely for the monetary remuneration it yields, Dr. Levinson has devoted a great deal of his time to research and experiment. He has written several volumes on his findings and conclusions, and these are, rather universally accepted as authoritative.

Dr. A. Levinson was born in Russia, August 25, 1888. He attended the Hebrew schools and a secular school in his native land and came to America as a young man. He immediately began to prepare himself for the University and in due time completed a course in medicine. He married Ida Perlstein, a high school teacher and a leader in the Hadassah movement of this city. He has crossed the Atlantic several times to attend clinics in the leading hospitals of France, Austria and Germany. He is on the staff of some of the leading hospitals in Chicago and is a member of the faculty of the Northwestern University Medical School, in the department of Pediatrics.

Rosalie G. Mendel, daughter of Max and Jennie Mendel, is a Chicago product; she was born, reared and educated here and has taken a place in Chicago's educational system, as a teacher in one of the public schools. A number of her essays have been accepted by leading magazines and periodicals. Some of her stories, taken

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from life, were published in leading newspapers as serials. Her most interesting work is a series of books, under the title of "Spark," which she wrote especially for children. All of Miss Mendel's writings are marked with an altogether charming simplicity which gives them special beauty and makes them appeal as strongly to the adult as to the juvenile mind and fancy. Her fiction is characterized by the same quality which probably accounts for the great demand for her writings. While she is absorbed in her work as a teacher and as the creator of a much needed literature for children, she is also actively interested in many literary and philanthropic organizations, of a Jewish and non-Jewish character.

Bertha Loeb Lang has been able to combine her work in Anglo-Jewish journalism with her splendid service to the Jewish community of Chicago. She was first among the journalists of her sex to sound the need of a Hebrew Institute and was a tireless worker for the cause until its complete realization was achieved. Edna Levin, Rose Meyer, Renee B. Stern and Hattie Summerfield are prolific contributors to the field of journalism and literature. Alfred Frankenstein, a winner of the coveted Poetry Prize at the University of Chicago, has proven his versatility in his recently published volume on music. The book was well received and favorably commented upon by the best critics. Franklin P. Adams, a Chicagoan by birth and education, is one of America's outstanding humorists. He conducts a column which is syndicated and because of its subtle wit and spontaneous humor is in great demand throughout the country.

Mrs. Alfred (Louise Loeb) Hamburger has contributed a number of articles to Anglo-Jewish publications and is a leading spirit in many cultural and literary enterprises. She has tried her pen at essays, short stories, dramas and one act plays. She can boast the distinction that in her home about a quarter of a century ago the Book and Play Club, of which Judge Julian W. Mack became the president, was born. This club is still in existence, but I am afraid it has strayed a long distance from its original purpose. Its meetings are great social functions, but its contributions to general culture are almost nil. Mrs. Hamburger, however, has always been alert to all

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cultural opportunities. She organized the Sinai Center Players' Club during the period that Dr. Pedott was superintendent of the Center. As president of the Sinai Temple Sisterhood and an active worker in the Jewish People's Institute she was able to introduce her ideas to a broad and receptive public. She is an attractive and charming reader and has done a great deal of lecturing on modern literature, a subject with which she is thoroughly familiar.

Some of the men who have attracted attention in contemporary journalism are Joel David Wolfson, son of J. M. Wolfson who for many years was editor of the *Daily Jewish Courier*, William Sahud, Charles Schwartz, Hy. Mayer, Victor Yarros, Meyer Zolotaroff and Leon Stolz, son of Dr. Joseph Stolz.

Among the most recent Chicago authors is Robert Lee Straus. A volume just off the press, entitled "The American Remnant," is the choice of the Jewish Book Club. Mr. Straus, a native of Cincinnati, has made Chicago his home for the past seven years. He knows the life of the middle-class Jews and though himself an American by birth, he understands the psychology of the Jew born in the old country who tries so hard to become Americanized on his arrival here. He shows a fine knowledge of Jewish history and philosophy, is sufficiently acquainted with Jewish movements and Jewish ideals and writes in a fluent and forceful style. He lacks a certain technique in the art of short story writing and therefore does not always succeed in winning the reader's sympathy towards his characters. In many instances where they should be indued with pathos they appear merely as grotesques, and become types on paper only, without life, caricatures rather than men and women. With more experience he should overcome this deficiency and then something worth while can be expected from the pen of Robert Lee Straus.

IX

THE PEN AND THE PALLETTE

JACOB Z. JACOBSON, a young man in his twenties, began his literary and journalistic career about ten years ago, on the editorial staff

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of the "Sentinel." He possesses a serious mind which at once manifested an interest in the fine arts. In the ten years that he has been serving in the Temple of the Muses, Jacobson has written considerably on a variety of subjects for many publications. It was my privilege to read some of his writings in manuscript form and I have derived a great deal of pleasure from them. He is gifted with an extraordinary talent: a splendid style, a colorful imagination and above all a sane and healthy outlook on life. His kindly disposition and personality are reflected in his style. He suffers, however, from one great fault: his forced effort to make his style extremely modern. Because of my sincere admiration for his work it is my earnest hope that he will never succeed in this attempt. His natural style is unaffectedly charming and bears the stamp of the genuinely artistic. It flows on as effortlessly as a woodland stream. Even his occasional lapses into sentiment, which he tries so hard to suppress, are in reality a sincere pathos which takes off the edges and humanizes his magnificent style.

In 1929, L. M. Stein published Jacobson's a volume "Thirty-five Saints and Emil Armin." It is a monograph on the life and works of the artist, Emil Armin. The title is based on a Jewish legend that there are scattered throughout the world thirty-six saints whose saintliness is unknown to anyone. Should this number be decreased by even one, the legend tells, the world would be doomed to eternal oblivion. The author fancifully adopts the legend and describes Armin as one of the thirty-six saints. C. J. Bulliet, of the Chicago Evening Post, in reviewing the book writes: "The most ambitious monograph that has been done on a Chicago artist. The author, J. Z. Jacobson, also of Chicago, wisely dismisses the thirty-five saints with a line or two and concentrates on Armin, who is undoubtedly in the front rank of Chicago's 'modernists' and is likely to grow greatly in repute through Jacobson's entertaining way of handling him. . . ." Mr. John Drury, in the Chicago Daily News, also lauds the author's style: "The outstanding quality of Jacobson's book is its sincerity . . . his prose is sometimes as colorful as peasant embroidery. . . ." I could go on quoting at great length from the enthusiastic critics, but his own opening paragraph conveys more

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eloquently the richness and imagination of his work: "All of us seek something in life, though many of us know not what. It beats around us like an angry sea and much of the time even the best and wisest and strongest of us are content if haply we may find an island of safety and peace. But the storm is not only on the outside. Inside of us, too, is fermentation. Inside of some of us there is an urge, a call, a driving force which is implacable, a commanding voice which must be obeyed. Out upon the uncharted seas of the spirit it sets the chosen few a-sailing into the crackling heat of the battles of the intellect it forces them to go." It is rich in metaphor and highly symbolic of life. This is only a beginning but it gives great promise for the future.

* * * * *

Another brilliant writer who devotes his pen to essays on the plastic arts, is Manuel Chapman. He was born in Chicago and received his early training here, but when he completed his high school course he was sent by his father, a wholehearted Zionist, to Palestine to continue his studies. The young man, possessed of an artistic temperament, restless and afflicted with the wanderlust, went to Paris, France, after he graduated from the Gymnasium. There he quaffed freely from the fountain of modernism, drinking eagerly of the writings of such men as Joyce and George Moore. The two masters of modern prose did not fail to leave their impression on him and one discerns at once in Chapman's style the influence of the two greatest modernists in English letters. Chapman is somewhat of a paradox. In this age of realism he is not prudish and yet he does not find it necessary to offend or shock his readers. Modern in the extreme, his style is almost classical. A strong adherer to the theory of "Art for Art's sake" yet he is profoundly interested in the human side of life. A student of Freud but catholic in principle; an impressionist by conviction, a romanticist by nature; a realist of the Zola-Flaubert type and a dreamer of the "Blue Flower." This colorful iridescent quality renders Manuel Chapman wholly fascinating as a person and lends charm to his style as a writer.

Chapman has written for many literary and art magazines, here

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and abroad; and has been for some time a steady contributor to the art and literary sections of "The Chicago Evening Post." Probably his outstanding work is a volume on the life and works of William S. Schwartz, published by L. M. Stein. This volume, embellished with several reproductions of Schwartz's sculpture and paintings and embodying the magnificent handicraft of Stein, is a work worthy of the French prose writers. Chapman not only understands art in all of its manifestations, but is able to convey even to the layman his impressions and ideas concerning each form of art as it comes under his keen observation. Adding to this his own imaginative style he succeeds in making his subject most interesting. The reader is not burdened for one moment, but remains completely absorbed in the theme; at the same time, on closing the volume he is left with the gratifying realization that he has acquired considerable knowledge on the subject of art.

X

A WOMAN HISTORIAN

THERE is scarcely a branch in professional, educational and literary life in which women do not play an important part. However, in the rôle of historian, she has remained behind. I know of no important history written by a woman, with probably the one exception, the "Short History of the Jews" by Lady Magnus. It is apparent that women are inclined more towards the reflective and imaginative and lack the faculty for concentration and research necessary to chronicle a record of past events. It is a Chicago woman, Anita Libman Lebeson, who makes the second exception with her outstanding document, "The Jewish Pioneers of America." It is a powerful and fascinating history of the part the Jews have played in the development of this country from the time of its discovery in 1492 up until 1848.

I have known Anita Libman Lebeson for many years. I also knew Herman Lebeson, her husband, when he was still a student at the Ohio State University, dreaming of the time after he completed his studies when he would go to Palestine and himself

become a pioneer. But his dreams failed to materialize. He met Anita Libman after she received her degree of Bachelor of Arts and various scholastic honors and the two were married. Mrs. Lebeson had specialized in history and devoted a great part of her graduate work at the University of Illinois to research into the extent of the Jewish participation in the development of the Mississippi Valley. She also did considerable research work for the Illinois Centennial Commission. During her academic year 1918-1919 she was a member of the faculty in the department of history of her Alma Mater. Later she taught history at the Marshal High School in this city for five years and during the same period reviewed books for the literary supplement of the Chicago Evening Post.

The "Jewish Pioneers in America" is a masterpiece from every point of view. It is crowded with facts concerning the activities of the Jews beginning with those first few who came as sailors with Columbus, the later arrivals, their life as Southern and Northern colonists and continuing with the part they played in the Revolutionary War. These facts have not been generally known and the marshaling of them into chronological order and publishing them in book form is a great contribution not only to Jews of the world in general, and American Jews in particular, but to the history of the country at large.

Although Mrs. Lebeson displays a capacity for concentrating on research and penetrating obscure sources in order to bring forth important data, she still retains her feminine traits and has used those qualities to great advantage. As a result the "Jewish Pioneers in America" reads like a romance—a romance which caused a critic in an enthusiastic review to exclaim: "The Jew is not only the Eternal Wanderer, he is by that self-same token, the Eternal Pioneer!"

Exquisitely beautiful and charming is the opening chapter of the book describing the two continents, Europe and America, before Columbus set out on his voyage to the Western hemisphere which "lay slumbering undisturbed by the white man's invasion." Following this part which is like an overture to a Wagnarian opera, comes a decidedly interesting discussion about the origin of Columbus,

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his writings and the incidents upon which are based the contention that he is of Jewish descent. Of equally fascinating interest is her picture of the tragic condition of our ancestors during that period, when she says:

"The peoples of Europe are seething in a caldron of fecund activity. What of the Jews?"

"There is a monotonous sameness about the Jews of Europe. 'The Jews of France plundered and banished . . . martyred . . . restored. Perils of Jews in Rome. . . . Falsely accused of poisoning wells during the Black Death. . . .'"

This part of the book forms a strong contrast with the latter part which brings us to North America, in the days of the revolutionary period, the days in which lived Rebecca Graetz, after whom Sir Walter Scott modeled the Jewish maiden Rebecca, in his novel "Ivanhoe"; the days which saw the brilliancy and splendor of Jewish social life in New York, Philadelphia and Newport; the leadership of the Jews in arts and letters, their devotion to high ideals and their participation in the struggle for independence.

Anita Libman Lebeson created an indestructable monument for herself and has rendered an invaluable service to her people in writing "Jewish Pioneers in America."

XI

MAGIC SOUND

IN THE realm of the arts, next to the written word comes sound and harmony. More than twenty-three hundred years ago, in the city of Athens, the great philosopher, Plato, mused on the subject of music as follows: "Music is a moral law; it gives a soul to the universe, wings to the mind, flight to the imagination, a charm to sadness, gayety and life to everything. It is the essence of odor, and leads to all that is good, just and beautiful of which it is the invisible but nevertheless dazzling, passionate and eternal form." In this particular art Jewish genius soars very high and Jews all over the world have contributed far in excess of their numerical proportion. Benjamin Disraeli, Earl of Beaconsfield, the son of an

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apostate Jew, said: "The ear, the voice, the fancy teeming with combinations, the inspiration fervid with picture and emotion, that came from Caucasus, and which we (Jews) have preserved unpolluted, have endowed us with almost the exclusive privilege of music; that science of harmonious sound which the ancients recognized as most divine and deified in the person of their most beautiful creation. . . ." And Disraeli continues: "There is not a company of singers, not an orchestra in a single capital that is not crowded with our children under feigned names which they adopt to conciliate the dark aversion which your posterity will some day disclaim with shame and disgust. . . ."

In Chicago as in every other metropolis, the Jews have been and still are the leaders in the art of music, not only as interpreters but also as patrons and promoters. Louis Eckstein has shared with countless numbers of music-lovers his delight in

"A tone
Of some world far from ours,
Where music and moonlight, and feeling are one."

He was born in Milwaukee, Wisconsin, February 10, 1865, the son of Samuel and Anna (Bloch) Eckstein. While still a boy he displayed a rare fondness for music. The memory of a beautiful passage in a symphony would thrill him for days and an aria from an opera would "give wings to his mind and flight to his imagination." In those days he aspired to become a concert violinist, but he could never satisfy himself with mediocrity in any undertaking and he abandoned his ambition when he realized that the spark of genius was not his. As he grew older he reached the conclusion that a more universal understanding of music would lead to a greater appreciation of it. Greater facilities must be provided to acquaint all people with the divine pleasure of sound and harmony. And Louis Eckstein resolved in his heart of hearts that if ever the time came in his life when he would possess wealth, he would dedicate himself to that end.

As soon as he finished school he entered the service of a railroad company. Step by step he climbed the ladder of success until finally

he reached the position of General Passenger Agent. But his material interests did not consume his dreams and music still held him in its magic power. He resigned from his position with the railroad company and came to Chicago. Here he formed a partnership with Stummer and Rosenthal and the three embarked in the millinery business. In the years that followed the firm branched out to include various other enterprises all of which met with great success.

And it came to pass that the latent ideal in the mind of Louis Eckstein was aroused from its dormancy by an opportune incident. A large tract of land adjoining the beautiful quiet suburb on the North Shore of Lake Michigan where he resided went into the hands of a receiver. The property had hitherto been used as a summer garden and many different rumors were afloat regarding its disposition. One rumor had it that it was to be converted into a sort of Coney Island; another, that this beautiful site was to be utilized as winter quarters for a circus. In either case the surrounding suburbs would be immeasurably harmed and property values would inevitably depreciate. A meeting was called by the property owners to make a united effort to avert the threatened calamity. On his way to the meeting, Mr. Eckstein's mind dwelt on the impending menace. As his car wound through the woods and thickets, climbing and twisting along the old gravel road not yet adjusted to modern travel, a thought flashed through his mind. The scent of the evening air, the singing of the night birds, the stars, the moon and the winding road rolling slowly and torturously through wooded highlands and shadowy ravines reminded him of a similar journey on a night a few years before, when on the other side of the Atlantic he traveled by motor to Bayreuth to attend a Wagner festival. He suddenly exclaimed to a companion in the car: "Eureka! I have it. Instead of an amusement park, or a winter shelter for a circus it shall be a Bayreuth or an Oberammergau!"

At the meeting Eckstein was made vice chairman of the committee named to work out plans and a short time later he had a deed to the ground in his pocket. The dreams of his boyhood were at last beginning to assume shape and Ravinia Park was in

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the throes of creation. This was in the spring of 1911. Next June Ravinia will enter on its twentieth season of opera and concert. Mr. Eckstein has fulfilled his unspoken promise beyond even his own expectations for he has made Ravinia Park the greatest opera house in the world, a place "where music and moonlight and feeling are one." It has become known throughout the civilized world as the "Summer capital of music." The singers are the greatest opera stars of Europe and America, the orchestra is composed of musicians of the Chicago Symphony organization and the repertoire is the finest of any opera season anywhere.

The stage, set in a clearing in a natural woodland, has a roof to protect it from the elements, but there are no walls to shut in the music or to close out the romantic setting of the night. The notes of the birds mingle with voices and orchestra in an ensemble which carries far out into the stillness of the evening for the acoustics here are more perfect than any man-made ones. Paul W. Marin was inspired by the beauties and charm of Ravinia Park to write a prose poem from which I quote the following paragraph:

"... Again in the sweetly scented groves they (the Greek gods) wander playing upon responsive instruments—instruments divinely human and humanly divine. Here they awaken life anew, painting in flaming colors the hopes, the aspirations of man, and in bewitching melody express the beating of the human heart. Here nature responds to their every mood and another Parthenon fitting setting beneath the stars that twinkle in the canopy of Heaven. There is the soft splash of fountains, the sweet call of birds, the moon that knows age old romance. It is the modern inspiration and man calls it—Ravinia—the Opera House in the woods."

XII

MERCHANT, PHILANTHROPIST AND ARTIST

MY INTEREST in art and artists has often led me to contemplate the question: "Is great wealth conducive to art or is it a hindrance? Does the possession of it inspire the artist to give all that is in him to the full measure of his genius and lead him to a

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higher and loftier range or is there a general tendency on the part of too much wealth and affluence to stifle the urge in the artist and suffocate his genius?" I again fell victim to these meditations when I began to delve into the life-story of one of Chicago's foremost Jewish citizens: financier, philanthropist and erstwhile virtuoso, Mr. Max Adler.

Max Adler was born in Elgin, Illinois, on May 12, 1866. In imagination I seem to hear sung at the cradle of this baby such songs as the "Lullaby" by Brahms and Schubert's "Serenade." As the child grew his response to music steadily increased. His intelligent parents were not slow in detecting his aptitude for music and as soon as he was old enough to handle a violin, they wasted no time in furnishing every opportunity to bring forth the talent of this youth who gave such promise in his early years of becoming a musical prodigy. They secured the best instructor of the violin that was available in Elgin and when that teacher proved inadequate they took him to Chicago, placed him under abler teachers. In 1884 he was sent to Berlin, Germany, to pursue his violin studies under the great masters.

In Berlin he entered the Royal Conservatory and became a pupil of the two celebrated professors Joachim and Wirth. Adler remained in Berlin four years. Living in an atmosphere of music and art, he accumulated and stored away a reserve of esthetic spirituality to last a lifetime. In 1888 he returned to America and joined the Mendelssohn Quintet of Boston, as violinist and manager. During the years he served in the Temple of Apollo he grew increasingly interested in the construction of string instruments. He studied old violins until he became a connoisseur of rare instruments, particularly of those created by Stradivarius with their external beauty and fine quality of tone. He is now the possessor of some of the rarest and most valuable Stradivarius pieces known to the world of musical-instrument experts. Of particular intrinsic and sentimental value to him are a violin and a violincello, the former once the property of his teacher and master, Professor Wirth, and the latter previously owned by Professor Hausman, the noted cellist of the famous Joachim String Quartet.

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In 1898 he became associated with Sears, Roebuck & Co., and was placed in charge of its musical department. Though by nature and training an artist, whose mind was inclined to soar to imaginative flights rather than plow through business details, yet he proved himself a successful merchant and an industrial organizer of extraordinary ability. In a brief period of time four departments were added to his management and supervision. He was elected a director of the corporation and eventually rose still higher and became vice president of the company.

During the years in which he devoted himself to the business and its many responsibilities, his passion for music and especially for the violin did not cool. For years he has assembled musicians in his palatial home on Greenwood avenue and one evening a week has been regularly devoted to quartets and chamber music. His continued fervor and the masterly manner with which he handles the instrument makes one wonder to what heights he might have ascended had he devoted himself exclusively to music. On one occasion a quartet composed of Theodore Du Moulin, George Dash, Alexander Zukovsky and Max Adler were playing at the latter's home. They were reading for the first time a very difficult quartet composed by Cesar Frank, and when they finished Du Moulin remarked to his fellow artists: "I am willing to wager that not eight of the first violinists of the Chicago Symphony Orchestra could have read this composition as well as Mr. Adler."

Mr. Adler's love for music, coupled with altruistic tendencies, revealed a new phase of philanthropy which is the more appreciated because of the manner in which it is practiced. It is a silent form of generosity whose noble deeds and accomplishments are not proclaimed from the house-tops but remain known only to the recipient. Mr. Adler has helped many young men and women realize their ambition towards musical careers, assisting them financially to acquire a musical education. Unfortunately, this sort of philanthropy is still unpopular among the Jews of Chicago. It is refreshing to find a man of Max Adler's type, a man in the early sixties exhilarated with enthusiasm for music and all the finer things in life like a youth of twenty; a captain of industry whose memory of

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standing before large audiences with his violin under his arm, acknowledging acclaim is still vivid in his mind. A man who gave to the city of Chicago one of the finest educational institutions, a Planetarium wherein are disclosed the wonders of heaven and a patron of music who makes it possible for many thousands to revel in melody and harmony. The real and ideal are combined in him; the practical man who accomplishes great things and the dreamer of sound and harmony, of etudes and fugues.

Mr. Adler has been a liberal contributor to all Jewish causes and is identified with all Jewish movements but the soul of the artist in him embraces all humanity, regardless of creed, color or race.

XIII

THE LANGUAGE OF THE SOUL

THE first words uttered by man were spoken to express his needs. Words expressing ideas came with the advancement of the human mind. It is my opinion that the language of the soul which expressed itself in sound and rhythm antedates the language that conveys ideas. The Jews, who can trace the oldest history of all existing peoples, give evidence that they were among the first to use the soul-language as a means of expression for their finer feelings. They invented what is probably the first musical scale. Crude and primitive though it was, it serves as ethnological evidence of their aesthetic progress, which rather predisposes one to accept the fact that the Jews today are also foremost in the realm of music.

The history of music in the city of Chicago is with few exceptions a history of Jewish musicians and goes back about sixty years. In the early seventies, Carl Wolfsohn, an eminent pianist, a learned pedagogue and generally cultured musician, came to Chicago and organized the Beethoven society for chamber music. He was followed by Emil Liebling, another renowned pianist virtuoso. These two formed the nucleus of the great musical center that Chicago was destined to become. The early nineties, with the approach of the Columbia World's Fair Exposition, saw the musical clique greatly augmented by men and women of universal acclaim. Fannie

THE LANGUAGE OF THE SOUL

Bloomfield Zeisler had already acquired a reputation as the greatest piano virtuoso of her sex in the world. L. Gaston Gottschalk, baritone, famous in European opera circles and a brother of the celebrated L. M. Gottschalk, composer, Simon Elias Jacobson, concertmaster of the Theodore Thomas Symphony Orchestra, and Max Bendix, now conductor of the Century of Progress World's Fair Band, all came to Chicago, attracted by its possibilities. A few years later Leopold Godowsky came to Chicago to labor on most of his preparatory work. Herman Devries, well known as an opera singer, Robert Goldbeck and Ernesto Consolo, an Italian Jew, pianist, composer and teacher, at the head of a well-known music school in Italy, also joined the Chicago musicians' ranks.

Of the many musical prodigies who have arisen in the past forty-five years, the most outstanding is Maurice Rosenfeld. He was born in Vienna and came to America at the age of five. His parents made their home in New York, where he graduated from the New York City College and attended Columbia University. He began his musical studies in New York at an early age. Two of his most important instructors were pupils of Franz Liszt. Rosenfeld came to Chicago in 1886 and continued his studies here. For over a period of twenty years he was an instructor in the piano department of the Chicago Musical College. Since 1916 he has been the head of the Maurice Rosenfeld Piano School.

Besides possessing an extraordinary talent for music Rosenfeld writes exceptionally well. Knowing as he does, the theory of harmony and composition and being a master of the pen to present his ideas in lucid and literary style, it is not strange that he became nationally known and accepted as a music critic. He is a constant contributor to the leading American magazines of music, the "Musical Courier" and the "Musical American." From 1907 to 1916 he was musical editor of the Chicago Examiner, and for the past thirteen years has been the musical editor of the Chicago Daily News. Rosenfeld achieved popularity as a lecturer on the subject of music and has been heard in many Eastern and mid-Western universities. While crowding all this into a busy life he has still found time to spread the knowledge and appreciation of his art

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among the Jewish people. He has delivered many illustrated lectures to large groups of Jewish audiences, particularly in the Hebrew Institute, Amalgamated Workers' Association and kindred groups.

More than twenty years ago, Maurice Rosenfeld's father died and following the old traditions, ten adults were called to the house of mourning to say prayers for the dead. It was natural that the ten should be selected from among his colleagues. However, on the first evening, when the "Minyon" was assembled Rosenfeld relates that he noted among them a stranger, a man quite tall in stature, with fine features and a noble head who bore no characteristic that would suggest Jewish blood. He was convinced that his friends had brought the Gentile as a joke and grew irate at what he considered an ill-chosen and untimely jest.

When the time came to read the services, it was discovered that there wasn't a prayer-book in the house. While the group helplessly cast about for some means out of their predicament, the "Goy" stepped forward and offered to recite the services from memory. He began at once in a rich clear voice and continued through to the end.

Rosenfeld has never forgotten that recital with the traditional intonation and the perfect pronunciation of the Hebrew, given by Adolph Muhlman, leading baritone of the Metropolitan Opera Company and now one of his closest friends.

Adolph Muhlman has had a long and successful career as an opera baritone and later as a master of voice culture. He was born in Schirave, Russia, received a Jewish and secular education under private tutorship, studied music at the Conservatory of Odessa and later in Vienna. He sang as guest artist with the leading opera companies in the music centers of Europe. He began at the Imperial Theatre of St. Petersburg, then sang at the Imperial Opera in Vienna, followed by six successive years at the Bresslauer Stadt Theatre, six years at Covent Garden, in London, and twelve years with the Metropolitan Opera Company, of New York. After so many brilliantly successful years on the stage, he retired and settled in Berlin. He gave instruction to large numbers of professional singers and students and acquired a reputation as a great pedagogue.

THE LANGUAGE OF THE SOUL

In 1912, he came to Chicago at the invitation of Florenz Ziegfeld, head of the Chicago Musical College, to direct the vocal department of that extensive institution. In this capacity and later as head of the "Muhlman School of Vocal and Opera Training" he launched on their careers many prominent singers and opera artists. Since his arrival in Chicago he has been the musical critic for the "Abendpost." Mr. Muhlman is the founder and leader of the Mizpah Temple choir which won second prize in the Chicago Church Music Choir Contest in 1925.

Between the years of 1910 and 1914 another interesting group of distinguished musical talents came to Chicago: Nathan Chevalier, and N. B. Emanuel were among them. Under the direction of Max Rabinoff they organized a symphony orchestra, with Alexander Zukovsky as solo violinist. Mr. Zukovsky did not remain long with the organization, for he left to take his place as first violinist with the Chicago Symphony Orchestra, a position and honor he enjoyed until about three years ago, when he resigned to travel abroad. Simon Bucharoff, a well known composer, came to the city in 1910 and influenced Charles Dawes, Ambassador to Great Britain, to write the score of the opera "Lover's Knot."

During the same period, Isador L. Buchhalter attracted the attention of the musical world, for besides his vast knowledge of the science of music he evinced a profound erudition in other fields and possessed a keen imagination, all of which have won him a reputation as one of the outstanding pedagogues of the keyboard. Professor Horatio W. Parker, of Yale University, said of him: "In him are combined a marvelous analytical mind, an excellent musician and a scholar." He manifests a truly Jewish quality in the manner in which he extends help to poor students. In an unostentatious way he has aided many indigent boys and girls to achieve their musical ambition. He too, like Rosenfeld, Zukovsky and other distinguished and generous artists, has given his time and talent to many noble enterprises.

In a previous article I related the story of how Alexander Zukovsky, with the aid of Mrs. Edwin Romberg, was instrumental in spreading classic music and bringing it within reach of the com-

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mon people. For many seasons he was the concert-master of the Ravinia Opera Orchestra and often he shared honors with Mr. Hasselman, director of the Ravinia Concerts, in wielding the baton and conducting the orchestra. During the twenty years that Zukovsky resided in this city he was acclaimed as its most popular artist, appreciated by all classes. After an absence of three years, spent in traveling through Europe, he returned to America and made his home in Hollywood, California.

Esther Harris, founder and head of the Chicago College of Music for the past thirty years, has produced many outstanding artists, among them, the world famous Gitta Gradowa, who spent her formative years under Miss Harris' tutorship.

Madam Rosa Olitzka, a contralto, famous on the operatic stages of Europe and America about fifteen years ago, sang her vast repertoire with the great opera singers of the age and was herself regarded as one of them. After retiring from the stage, she came to Chicago and opened a school for voice training which she is still conducting with great success. Madam Olitzka possesses an elusive quality which is sometimes called artistic temperament but which is in reality a vivacity and charm combined with an artistic soul.

Over a long period of years, the concertmaster of the Chicago Symphony Orchestra has been a son of the covenant. Harry Weisbach, Jacques Gordon and Mischa Mischakoff have successively and successfully occupied that position.

George Polacco, an Italian Jew, has merited distinction for years in one of the most exalted places in opera—that of conductor and director of the Chicago Civic Opera Company.

Alexander Kipnis, basso, has been associated with the Chicago Civic Opera Company and is regarded among its greatest artists. He married the daughter of Henriot Levy, a master of the piano and a pedagogue of great repute.

XIV

CONTEMPORARY MUSICAL ARTISTS

As a great admirer of the arts, interested in all things that tend

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to promote Jewish culture and possessing a particular fondness for the city of my adoption, I have been deeply concerned in the development of many musical prodigies and have eagerly watched their coming and going. In the early nineties two young lads, whose parents were but recently arrived immigrants from Eastern Europe, became famous as pianists, while still attending the primary grade schools. They were George Shapiro and Isaac Levine. To their ranks came the talented musicians, Abe Scheineman, Bernard Nierman and Mable Lyons. This circle was further augmented by the arrival to the city of Sebastian Burnetti, the possessor of a fine baritone voice. Burnetti later joined the San Carlo Opera Company, where for several seasons he sang leading rôles until he withdrew to become a teacher of voice culture.

Myrtle Elvyn's career was meteor-like. A native Chicagoan, she studied with Wolfsohn and Gudowsky, and then went to Europe, where she was acclaimed in the leading musical centers as a second Fannie Bloomfield Zeisler. On her return she toured the country in piano recitals, attracting a great deal of favorable attention. But the poet who said: "Frailty, thy name is Woman!" knew whereof he spake, for Myrtle was faithless to her first love, the god of music and harmony, when she found a mortal being whom she married and bade farewell to her brilliant musical career.

In 1915, Lillian Gresham, the daughter of Fred Grissheimer, for many years a prominent businessman of this city, and herself a native of Chicago, made her debut on the operatic stage with the Chicago Opera Company. Her sweet lyric soprano gave promise of a great operatic career. The season or two in which she sang with the company brought her many friends and admirers. She sang in important rôles and the sweet flute-like quality of her voice made her a favorite among lovers of music. But the delicate vocal chords could not endure the heavy strain of raising her voice to the far corners of the vast auditorium and so Miss Gresham left the opera for work kinder to her lovely voice.

In 1916, when the Civic Opera Company was organized, another gifted and highly talented young woman, a native of Chicago, made her debut with that splendid musical organization, Miriam Pruzan,

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the wife of Dr. George Halperin, a practicing physician in this city. Madam Pruzan's extensive repertoire gave her an opportunity to sing many choice rôles which she rendered ably and sympathetically. Her graceful bearing and charming personality brought her fame in a much shorter time than is usual in the world of opera. She held sway over large audiences for several seasons, but unfortunately she succumbed to an illness which confined her to her bed for a long time. When she recovered she had to give up singing on the advice of her physicians. And so another great talent was lost to the Chicago world of music.

I have known Bessie Birdie Kaplan and Olga Kargau since their earliest childhood, and I have been following with profound interest the progress of each in her realm of art. They differ from each other in all things except that they are both priestesses in the temple of music; and even there each occupies a different position. Miss Kaplan gives expression to her artistic soul and delights her audiences through the medium of her instrument, the piano; Miss Kargau accomplishes the same with her voice. The former is a virtuoso, an artist of a high order in spite of her environment; the latter—because of her environment.

Bessie Birdie Kaplan is the youngest child of Hyman Abbo and Yetta (Naman) Kaplan. Born in Chicago, she completed her preliminary education here and enrolled in the University of Chicago. She began to play the piano when barely five years old. She received the foundation for her musical career from many noted teachers, chief among them Rudolph Ganz and Victor Heinze. At the age of fifteen she was taken to Berlin, Germany, by an older sister, to further increase her knowledge and broaden her scope. She studied harmony with such world-famed masters as Hugo Kaun and August Spanuth. At the age of sixteen she made her debut with the Berlin Philharmonic Orchestra, with the renowned Dr. Kunwald conducting.

A short time ago, Victor Heinze, who for many years has been living in Germany, visited the United States and Chicago. He heard Miss Kaplan play Beethoven's concerto in G Minor. For some moments after the last chords died away he remained silent

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in deep meditation. Finally he turned to her and told her that the mantle that fell from the shoulders of the late Fannie Bloomfield Zeisler, belonged to her, that she was the rightful heir to it. Miss Kaplan is mistress of the "Ivory Apes," her technique is faultless, her touch is magic, and these coupled with a depth of feeling and vast understanding, make her one of the outstanding figures in the art of piano music.

I have written: "She is an artist in spite of her environment." Miss Kaplan descends from a family which rightfully can be classed among the "Jewish Aristocracy." There is a chain of distinguished Rabbis on her mother's side as well as on her father's. It is somewhat difficult to explain the attitude most Jews take toward musicians. While the knowledge of music has always been appreciated by Jews of all classes, a musical career for a man is considered undignified; for a woman it is degrading and an outrage against the purity and chastity in which the Jewish women should be held. Thus, while the girl was permitted to follow her inclinations and acquire a musical training, she was, to an extent, restrained from making use of her great gifts to entertain others. Even Nathan D. Kaplan, her brother, modern and cultured as he is, was unable to free himself from that old prejudice against a musical career for his sister. Meanwhile the girl concentrated her whole energy and fine intellect on her musical studies. Her natural modesty and inherent devotion to the members of her family subdued whatever rebellious spirit she may have had. Which seemed, for the time being, unfortunate, for at the all too few public appearances we have been vouchsafed, I have been impressed with Bessie Birdie Kaplan; aside from her talent, she is a young woman of exceptional poise, softened by a touch of naiveté and utterly lacking in that neurotic manifestation known as "artistic temperament." Her love for her art excels all her other passions and I anticipate that as soon as she realizes her ambition she will surpass even the expectations of her friends.

Olga Kargau was destined for an artistic career even before she was born. Her parents, Dr. Emanuel and Rose (Simon) Kargau, both keen admirers of the fine arts, watched eagerly for signs of

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artistic tendencies in their children. When Olga, the youngest of six, began at an early age to manifest an aptitude for self-expression, she was given every opportunity to develop her talents. The gods seemed to have heaped upon this girl their choicest gifts in unwonted prodigality. She possessed a lovely voice with which she was able to weave a spell, either in song or in story. Nor was she denied physical beauty which she adorned with grace and modesty.

Her parents enthusiastically encouraged her in her ambitions for a career. She studied music, vocal expression and dramatic art with serious concentration. Her own inclinations were towards the stage, as a dramatic actress, a career for which she was eminently fitted. Even as a child she displayed a remarkable histrionic ability. I remember with what precocious intensity, she interpreted such dramatic thrillers as "Madam X," "Within the Law" and "Romance."

Some years ago, I met my old friend, Sebastian Burnetti. He was enthusiastic over the discovery of a new lyric soprano who gave great promise. A young woman, Olga Kargau was soon to make her debut with the San Carlo Opera Company and he suggested that it would be worth my while to hear his new "find" sing Michaela, in Bizet's opera "Carmen."

Her debut proved a splendid success, marred only by the absence of her father on this auspicious occasion. For Dr. Kargau who had looked forward with such eagerness to this very event, had departed this life a short time before. Miss Kargau remained with the San Carlo Company and sang many important rôles, but her greatest thrill came when in 1927, she made her debut with the Chicago Civic Opera, singing "Nedda" in Leoncavallo's opera "Pagliacci." It was almost an unprecedented event in operatic circles, that a young woman whose entire musical education was obtained in Chicago, should be given a leading rôle for her debut. Her success was followed by another title rôle this time in the opera "Martha." Since then Miss Kargau has sung many leading rôles, such as "Mimi" in "La Boheme," "Margarita" in "Faust," "Cho Cho San" in "Madam Butterfly" and other important parts in her repertoire.

With an ambition gigantic in scope in so petite a person, Miss

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Kargau continues to study, augmenting her repertoire with new rôles and training herself to flawless perfection.

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For the past fifteen years the fine lyric soprano voice of Madam Irene Pavloska has lent beauty and richness to the presentations of the Chicago Civic Opera Company. Madam Pavloska was born in St. Johns, province of Quebec, Canada. Her parents, Davis and Pauline (Saxe) Levi were affiliated with the Orthodox community. Her mother was one of the greatest piano virtuosos in the domain of Canada, and from her the young girl received the elementary rudiments of music until at the age of eleven she was taken to Frankfort, Germany, to study further harmony and composition as well as modern languages. There it was discovered that she possessed a naturally lovely voice which she used to the delight of her intimate friends. At the age of eighteen she went to Paris to develop this talent. In 1914, Henry Savage, the American producer, while in Paris seeking a singer to star in the light opera "Sari," which he was to produce in America, saw and heard the young Pavloska and immediately engaged her for the part. In 1915, she came to Chicago at the head of the company, to spend the season at the Illinois Theatre, where she proved a great success in the performance of "Sari." The great maestro, Campanini, heard her and sent for her to urge that she join the Chicago Grand Opera Company. The contract he offered her was almost too tempting for any young artist to withstand and besides he protested that she must waste no more time, but with all the inducements the maestro held out to her Madam Pavloska insisted she must fulfill her obligations to Mr. Savage and complete the season in "Sari." The following year she made her debut with the Chicago Opera Company in the rôle of "Musetta" in "La Boheme." Madam Pavloska has been singing with that organization ever since, in sixty different rôles and in four languages.

While she renders her arias skillfully and with genuine feeling and pathos, she is by nature of a happy disposition and prefers the lighter types of music, such as ballads, sentimental love-songs and lyric poems. For that reason, whenever the opportunity comes to

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her, she runs away, if only for a short space of time, to frolic in light opera. Last summer she spent the season singing the leading part in the operetta "Rose Marie." Fortunately for lovers of Grand Opera, she returned in the fall to fill her fifteenth season with the Chicago Civic Opera Company.

* * * * *

Alexander Lehman came to the United States early in the nineties and made his home in Chicago. His character is a complexity of several conflicting elements. Reared under the influence of his father, an eminent Rabbi in Germany, he retained much of the puritanic in his character; the external influence of his environment in a country that reached the highest peak of culture reacted on him, liberated his spirit and left him free of creed and dogma; the restless spirit of the artist made him the eternal wanderer who at no time or place finds himself at home. It is likely that he has never felt at home since he left the home of his father.

As a master of the violin he performed his art before many audiences, in many lands and frequently before royalty. He was offered the directorship of a great symphonic orchestra provided he would renounce his faith and embrace Christianity but he refused. He opened a studio in this city and in a short space of time became known as one of the finest instructors of the violin. Many of his erstwhile pupils have attained fame as virtuosi and some well-known as concert masters.

Mr. Lehman is still vigorously and deeply engrossed in his art. The years that whitened his hair have not reduced his love for the violin or his interest in the science of music. At present he is the dean of the violin department of the Chicago College of Music.

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For many years as spiritual leader of various communities Rabbi Louis Kuppin preached interesting sermons on the topics embracing religion, ethics and literature. And not only was his voice weaving beautiful phrases and sentences, expounding religious truths, ethical ideals and literary concepts but with equally inspiring effect he performed operatic arias and lyrical compositions rendering

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them with the skill and charm of one who gave much of his time to the study of music and perfection of his voice.

Louis Kuppin was born in Louisville, Ky., but he spent his boyhood in Cincinnati, Ohio. As a young lad he gave evidence of a splendid voice and was sent to the Cincinnati Conservatory of Music to develop his natural talent. When he completed his high school course he entered the University of Cincinnati and at the same time enrolled in the Hebrew Union College, without sacrificing his musical studies. He graduated from the University in 1903 with the degree of B.A. and the same year he was ordained as Rabbi. He went to Italy and for two years pursued his musical studies under the great masters of Milan. Upon his return to the States he entered the Rabbinate but still retained his interest in music. For the past several years he has been a resident of Chicago, where he is successfully conducting a studio teaching vocal music and voice culture.

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Vitaly Schnee is one of Chicago's latest acquisitions; he is a pianist who masters the key-board in no ordinary fashion. He took the music critics by storm when he first played in this city over a decade ago and his appearances on the concert stage still attract large audiences and are followed by exceptionally favorable reviews in the press.

Vitaly Schnee, the son of Dr. Jacob and Bella (Mintz) Schnee, was born November 15, 1889, in Ekaterinoslave, Russia. In 1914 he graduated from the University of St. Petersburg as a civil engineer and a year later from the Imperial Conservatory of Music of the same city, where he studied under Mdm. Anna Espoff, a famous Russian pianist.

His career was interrupted by military service, first in the army of the Czar and later under Kerensky after the revolution. Upon the expiration of the period of his military service he made a concert tour through the war-ridden provinces in Russia. Afterwards he went to Berlin, Germany, where he pursued his musical studies for three years and then he came to Chicago. Mr. Schnee is one of the pioneers in the art of modern music, a heritage from his native land.

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He is a splendid and able representative of the modern school and his influence is beginning to be felt in musical circles.

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Leon Sametini is credited with a marvelous technique, a profound knowledge of music and a delicate touch. His name and reputation as a violin virtuoso is often mentioned in the same breath with Elman, Heifetz and Zimbalist.

Alexander Nahutin is an outstanding pedagogue in the art of voice culture and has furnished many recruits to the operatic stage.

The number of Jewish musical prodigies in Chicago is too great for me to include them all and confronted with the large number I almost overlooked the names of Nina Mesurow-Minchen and Ben Paly, both of whom have contributed greatly to this city's reputation as a musical center.

XV

ROSA RAISA

"The soul of music slumbers in the shell
Till waked and kindled by the Master's spell
And feeling hearts, touch them but lightly, pour
A thousand melodies unheard before."

Rosa Raisa (or Reitze Burstein, as she was called before she adopted the more euphonious and suitably picturesque name for her career) was born in the city of Bialestock. Her father, Herschel Burstein, was a trading contractor in modest circumstances. Her mother died when Reitze, the youngest of three children, was six years old. The love and tenderness of the father expanded to fill the place left vacant by the departed mother and so he became both father and mother to the children. His gentle goodness is one of Raisa's most delightful memories. She loves to recall the balmy days of spring and summer back in her earliest youth, when the little expeditions consisting of her father and his three children would set forth early every Saturday morning for the great forest lying a short distance from the city of Bialestock. Here they would

spend the entire day admiring the beauties of nature. Little Reitze would listen to the singing of the birds with the profoundest interest and often her rapture caused her to break forth in song. Her childish voice trilled out notes which mingled with those of the birds as together they proclaimed their sheer joy at being alive.

There were so many pleasant things that could happen to a young girl with the gift of song in her heart—even if she weren't important enough to be invited to the wedding of the daughter of one of the most prominent Jewish citizens of the town. And the great Raisa again returns in memory to the episode of the wedding. She recalls the stir and bustle in the town, the breath-taking news that an orchestra was being imported from another town to furnish music for the jubilant occasion. Little Reitze does not resent the fact that her youth and social position did not claim an invitation to the festivities. She can still dance lightheartedly to the scene of the wedding, take her place with the many other children, beneath the open windows and drink in the music to her heart's content. And as she stands charmed by her proximity to so much beauty and color and sound, she loses herself completely and forgetting where she is, and without realizing what she is doing, lo! her voice joins the instruments, softly at first, then in a new wave of ecstasy it climbs, stronger and more glorious until it transcends the small orchestra.

Meanwhile the guests within fall into an awed silence at the first few notes of the invisible singer. Someone motions to the orchestra to continue playing but on the faces of all is the expression of those who are witnessing the manifestation of a divine Presence. Only Bertha, a sister of the bride, does not believe in the supernatural and she recovers her presence of mind to go outside in search of the mortal owner of the divine voice.

At this point the recollections of the great diva become somewhat vague. She sees herself folded in the embrace of an exquisitely clad person and hears herself plied with many requests at one time to sing more. She finds herself the center of attention in the wedding hall and is conscious only of a dreamlike pleasure as she sings again and again. And Bertha's voice penetrates the haze uttering the

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prophetic words: "My child, some day you will be one of the greatest opera singers!"

When Raisa made her American debut in Baltimore, in 1914, Bertha, who was married and lived with her family in that city, recognized Raisa's photograph as that of Reitze Burstein. She attended the performance and the two women, whose position in life were reversed by the hand of a blind fate, renewed their acquaintance and became staunch friends. But I am anticipating my story. I must go back and relate how the same blind fate was weaving the threads of incident after incident—not always as happy as the one I just told—until she finally received universal acclaim and the wreath of laurel which belongs to genius was placed upon her brow. A cousin of hers was married to a dentist whose name was Paulo Wigdorchik, a man highly intelligent and endowed with a personality that endeared him to all who knew him. As a lover of freedom and liberty Dr. Wigdorchik participated in revolutionary activities. One day the police suddenly invaded his home, searched every nook and corner and found forbidden literature. He was arrested and thrown into prison, leaving his wife and nine-month-old baby unprovided for and unprotected. Reitze, impulsive and sympathetic, moved into the home of her cousin to help take care of the child. Through the aid of influential friends, Paulo Wigdorchik was finally liberated after remaining in prison for many months. As soon as he gained his freedom, he was furnished with a passport and other necessities, and was speedily placed on a train whose destination he discovered to be Capri, Italy.

While Dr. Wigdorchik was adjusting himself to the conditions and environment in the new country, and making preparations to send for his loved ones, a pogrom broke out in Bialestock. The home of Madam Wigdorchik was at the extreme opposite end of the city from where Reitze's father, sister and brother lived. Her first thoughts were for their safety. She took the baby in her arms and fled towards her father's home. However, she was intercepted by friends who dissuaded her from the folly of attempting to cross the town whose streets were rife with murder and the lust of hate. As she turned back towards her cousin's home she felt herself sud-

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denly seized by a rough, powerful hand and she and the child were thrown into a cellar and a heavy door closed on them. In the darkness she could make out the outlines of other refugees and felt that for the present she and the child were safe. Raisa tells in a most realistic manner how in order to keep the baby's cries from being heard outside and so bring death and destruction on the others there in hiding, she pressed the child close to her bosom in an embrace that combined maternal concern for the child and an agony of fear for them all.

When the storm passed and peace and quiet reigned once more in the streets of Bialestock, Madam Wigdorchik, the child and Raisa were placed on a train by the same friends who had helped the Doctor, and dispatched to Capri, Italy, where the family was reunited. One day Dr. Wigdorchik heard an exceptionally beautiful voice issuing from the room of his wife's cousin. Upon investigation he discovered that Reitze was the unsuspected possessor of the glorious voice.

Shortly after his arrival in Italy, Dr. Wigdorchik had formed the acquaintance of a highly cultured family, Ascarelli by name. To them he repaired with the news of his discovery and shortly after Reitze was invited to the home of the Ascarellis, where they heard her sing. They succeeded in interesting Barbara Marchisio, a renowned artist in the days of Adelina Patti, in their youthful friend and Raisa began her studies with Barbara Marchisio, in the Conservatory of Naples. Through her teacher she met Maestero Cleofonte Campanini, during the celebration of Verdi's Centenary, September 6, 1913. Her voice captivated him and under Campanini Raisa made her debut in Parma, Italy, in the leading rôle of "Oberto Conte di San Bonifacia," the first opera Verdi composed. It proved a tremendous success. She was selected by Toscanini to create the title rôle in Boito's "Nerone," which she sang in the Theatre Scala, in Milan; and also to sing in the principal rôle of "Turandot," the last opera composed by G. Puccini.

In 1914, she came to America with Maestero Campanini, who became the Director of the Chicago Grand Opera Company. As soon as the law permitted she became a naturalized citizen and

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established her residence in Chicago, which city she regards as her home. She married the well-known baritone opera singer Giacomo Rimini, a native of Verona, Italy. His father, a prominent physician, was the president of the "Comuniti Israelitica" of Verona for more than twenty years.

In America the prima donna goes on delighting new thousands, singing with the same *joie de vivre* that has characterized her music from the time of her childhood through the stormy, tempest-tossed experiences in her girlhood until she finally achieved her great success and emerged the diva before whom the inhabitants of two continents bowed, a queen with the golden scepter of a divine voice which commands the homage of all.

XVI

FORM AND COLOR

THE plastic arts are the latest attraction for Jewish youth. Young Israel began to flock to them within the past quarter of a century. The use of pigment on canvas and the graving of images in stone and bronze was heretofore alien to Jewish genius, because they were forbidden by Moses, the law giver. To this fact may be traced the essential difference between the culture of the Hellenists and that of the Hebrews. The Hellenists dedicated themselves to the worship of physical beauty, out of which emerged the Grecian arts, while the Hebrews were consecrated to the worship of the spiritual and intellectual, to which they gave expression in the creation of a system of morals and ethics, and a philosophy.

In the history of the plastic arts, we find very few sons of the covenant who distinguished themselves in either sculpture or painting. There are a few isolated cases, but to most lovers of art, even they are seldom known as Jews, with the possible exception of Israels and Antokolsky. It will be interesting therefore if I quote a few short extracts from a volume published three years ago, from the pen of a German critic, W. Uhde. The title of the book is "Picasso and the French Tradition" and the author says: "It would be unfortunate if they (the Jews) came to govern Europe, and

equally unfortunate if their influence were wholly lacking. . . . In the history of modern painting, their influence has been extraordinary. More than three-quarters of all art dealers, critics and collectors are Jews. It is they who have promptly recognized the painters of real worth, have defended them and made them famous. . . . It is due to Jewish influence and to Jewish money that genuine modern masterpieces have found their way into the museums. . . .

"Although their comprehension of paintings is remarkable, they have not achieved great success. Picasso was an isolated example of his day in Paris. Today there are Jews who are bringing important contributions to European paintings. . . ."

Uhde is not a Jew, and his attitude towards them is neither too friendly nor unfriendly and therefore his statements concerning Jews in their relation to plastic arts are free from bias and devoid of prejudice. There are some critics who go even further than Uhde; they maintain that "Jews have come to the rescue of contemporary art by breaking the 'shackles' of French tradition." We need not go as far as all that, but it is remarkable indeed to note the rapid progress Jewish energy, coupled with genius, has made in a short space of time, in a hitherto completely foreign field.

Chicago Jews contribute their share to the enhancement and preservation of the plastic arts, as patrons, collectors and critics as well as artists. Unquestionably the leading collector and patron of the fine arts among the Jews of Chicago is Max Epstein. He was born in Eisenach, Saxony. His father and mother, however, were at the time of his birth American citizens, sojourning in that city for a visit. Six months after his birth his parents returned to their home in New York and in that city their son was reared and educated. In 1900, he came to Chicago and engaged in the manufacture of car tanks. The business grew to enormous proportions and is now the largest of its kind in the whole world. Mr. Epstein has devoted a great deal of his wealth to various kinds of philanthropies but his two great interests lie in combating human ailments and in spreading the fine arts. Incidentally his own private collection of sculpture, rare canvases of old and modern masters, is one of the finest in Chicago.

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In 1917, Mr. Epstein gave one hundred thousand dollars to the University of Chicago for the establishment of a clinic for the treatment of various diseases, by the best specialists available. Shortly after he endowed the clinic with fifty thousand dollars. In 1926 he donated an additional sum of one hundred thousand dollars for a development fund. Another hundred thousand dollars was presented to the Lying-In-Hospital. In all Max Epstein provided the city of Chicago with four clinics. He serves as a director of the Jewish Charities, Michael Reese Hospital and the Chicago division of the American Red Cross. He is a Trustee of the Chicago Art Institute and chairman of the Fine Arts Committee of the Century of Progress, the World's Fair of 1933. Recently he was elected a Trustee of the University of Chicago.

In the summer 1929, Mr. Epstein addressed a letter to the Board of Trustees of the University of Chicago, of which the following is an extract:

"The achievements of the University of Chicago in the field of medicine and science have been noteworthy. Its researches have contributed materially to our knowledge of the laws of nature. Its encouragement of research and study of the various sciences has attracted to itself a body of earnest investigators, teachers and students, whose efforts have resulted in the dissemination of a wider and more intelligent understanding of the principles, laws and aims of science."

In the next paragraph Max Epstein tells of the great importance of arts, the position they occupy in civilization, the part they play in the general culture of a people and of the inspiration which they bring to humanity. The third paragraph reads in part as follows:

"The first step to this end is to provide the necessary environment and facilitate for such work, I am therefore pleased to avail myself of this opportunity, and will provide the funds for the erection of an Art Building. . . . To erect such building I hereby agree contribute the sum of one million dollars, payable as and when the money is required. . . . I suggest that this building be called and known as—

FORM AND COLOR

'Institute of Fine Arts of the University of Chicago.
Founded by Max and Leola Epstein.'

Mr. Epstein is making a wonderful contribution to the culture of Chicago and to all who will come to the University of Chicago.

* * * * *

The dean of Chicago Jewish artists is Sam Ostrowsky. If not the oldest in age, he is one of the oldest residents here. His reputation as a distinguished artist and master of colors has gone forth beyond the confines of this country. He came to Chicago a little more than twenty years ago, while still in his "teens." He was born in a small town in the province of Kiev, Russia. At an early age he was sent to the city of Kiev to take up the study of the plastic arts, an ambition which was his from earliest boyhood. While he made great progress in his studies, the oppression and persecution was more than the sensitive soul of the artist could endure. Sam Ostrowsky left his native land and came to America and settled in this city. I met him shortly after his arrival; he was a lovable boy with dreamy eyes and glowing red cheeks. He often came to my home and poured out to me his dreams and anticipations for the future. He began at once to study at the Art Institute, but his funds were meager, and were soon exhausted. Often he went hungry so that he might scrape together enough money to pay for his lessons and painting materials.

Ostrowsky did not remain long in Chicago; in 1912 he left for Paris and entered the Academie Julian. With great zeal he devoted himself to his art studies, under the guidance of Jean Paul Laurence and after he acquired an extraordinary technique he gave free flight to his imagination. He later exhibited in the Salon de Artistes Francais, as a result of which the critics took notice of this Russian-American Jewish lad. He came forcibly under the influence of impressionism, especially in his first landscapes which, as one of his French critics said: "are characterized by the fluid luminosity of a rare delicacy."

Let us continue to quote the same critic, J. Bielinky, from a review he recently published in a French journal, under the title

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"A Jewish-American Painter in Paris." After telling his readers about Ostrowsky's fame, his exhibits in America, and his decorations for the Jewish Art Theatre, he proceeds: "Now what is the secret of this brilliantly conducted career?"

"It is precisely in the fact that the art of Ostrowsky dips into the highest tradition which dates from Cezanne and that he knows how to give a vibrating soul to his compositions, to his landscapes as well as to his portraits. And if the tradition is of French origin, the soul of his work is profoundly Jewish.

". . . To bring out the soul and the intimate character of a landscape and to separate them from their material contours, to heighten the nobility of a face by the concentration of its most intimate sentiments such is Ostrowsky in his painting, which while avoiding completely the sterility of academism, refuses equally to embrace the formulae of super modernism, with its researches purely cerebral and anti-esthetic.

"His portraits are luminous specimens of his art. His 'Nostalgie' is a Jewish work of art of a profound conception, his 'Still Lifes' offer a symphony of colors, still more enhanced by the absence of perspective. S. Ostrowsky has particularly understood the intimacy of the French landscape and in this domain he falls into the ranks of the group of landscape artists that are purely French.

"S. Ostrowsky is forging his personality by a vast experience lived in the art of the landscapes, thus furnishing to his American colleagues a striking lesson of modern art conceived without abstractions and interpreted in the good road traced by Cezanne."

XVII

JEWISH ART AND ARTISTS

FOR a better understanding and a deeper appreciation of Jewish art and artists, we must draw a line of demarcation between the artists and their art. Not all Jewish artists have produced Jewish art; they are divided into two separate groups with tendencies somewhat opposed to each other. Both groups are composed of good, bad and indifferent artists and in both camps are to be found followers of

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all the various schools and tendencies known to the plastic arts: academicians, naturalists, expressionists, impressionists, futurists and cubists; followers of Cezanne, Matisse, Picasso and Van Gogh. Their difference then lies in the attitude towards art from a Jewish point of view. The members of one group, unquestionably the larger of the two, consider themselves primarily as artists; their Jewishness they regard as a mere incident and therefore of no consequence in their vocation. The hammer and chisel, the brush and spatula they wield in the pursuit of a universal art, and the term "universal" they emphasize to the exclusion of everything that might have a Jewish character. On the other hand, the members of the second group run to the other extreme; they make Jewish art a cult. They deem it sacrilege to produce a canvas, statue or etching the theme of which is not based on Jewish history, tradition or legend. The outstanding artist of the latter school in America is Todros Geller, of Chicago.

Geller was born in Vinitza, Ukraine, July 1, 1889. At a tender age a passion for drawing was awakened in him. Soon after he completed his elementary education he entered a private academy of art in the city of Odessa, where he zealously devoted himself to the study of its various phases. Conditions in his native country impelled his parents to leave and in 1905 he came with them to Canada and settled in Montreal, where he enrolled in the art school of the Conseil des Arts et Manufactures. Five years later he moved to Winnipeg, where he married, and in 1918 he came to Chicago with his wife and child. For five years he continued his studies at the Chicago Art Institute under the instruction of Seiffert and John Norton.

Besides being a fine painter, with a splendid eye for color, Geller is a versatile artist. He has done magnificent woodcarvings, woodcuts and etchings, all of which have been received with more than favorable comment by art critics and an appreciative public. His genius is similar to that of the novelist, except that his medium is color and form instead of words. Geller tells a story in every canvas, statuette and etching. He is extremely modern, and modern stories told by real artists are not always pleasant stories; Geller is

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a real artist. And yet, there is one inconsistency in his modernism and story telling which is almost paradoxical. Modern stories are free from preachment; art for art's sake permits no propaganda. Geller's stories carry a moral which is doubly potent, they are steeped in Jewish tradition and dipped in the "Weltschmerz."

As I turn the pages of his Album which contains woodcuts of seven Ghetto characters I am reminded of the words written by Ludwig Boerne, on reading Heine's fragment novelle "Der Rabbi von Bachrach." Boerne writes: "He poured out the vast Jewish sorrow." Geller too poured out the vast Jewish sorrow in these Ghetto types. For a moment I am relieved from the vast sorrow as my eye falls on the "dancing Chassid," but only for a moment. I am soon reminded of the verse of M. Scharkansky, quoted in an earlier chapter:

"You think he is happy?
No, your judgment is wrong;
In a voice sad and low,
He chants a wistful song."

Geller's imagination never turns to the beauties of nature for inspiration. He never places upon his canvas scenes or landscapes. He is the poet of realism, the artist who sees the miseries of life—and of Jewish life at that—beset by a thousand misfortunes. One of his most dramatic works is the painting he calls "The Cradle Song." He depicts therein a story of stark tragedy which cannot fail to move the beholder. His works may not appeal to all esthetic tastes, but they contain a force which compels one to turn backward as he passes and look at them again and again. Geller is a sincere artist who uses his talent to give expression to his ideals in life.

* * * * *

One of Cezanne's epigrams is particularly applicable to the three artists to whom the following few pages are devoted; he said: "What entices most in art is the personality of the artist himself." Emil Armin is the first and foremost of Chicago Jewish artists whose personality attracts us. I have heard it said that Roumania

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is the birth place of two great Jews: Dr. Moses Gaster and the late Dr. Schechter; I would add Emil Armin as a third. His tall, lean form that moves with quiet freedom and ease, his thoughtful mien and serious countenance bear not the slightest trace of unconventionality one associates with artists. In his dreamy eyes one sees the poet in him, the soul that challenges the Creator in its efforts to improve upon and beautify that which God created. In him the flesh and the spirit, the shell and the kernel are in perfect harmony; he typifies the old Latin maxim: "A sound mind in a sound body."

Emil Armin was born on a farm in Roumania about forty-nine years ago. He spent his early years out in the fields, meadows and forests. His intimate friends were the birds, the creatures of the woods and fields, the flowers, grass and trees. He was a sort of masculine counterpart of Rima, Hudson's lovely heroine in "Green Mansions." All the living beauties in nature found a place in his poetic and artistic soul and he arrays them on his canvas with sympathy and understanding. On rare occasions, when surrounded by his friends, Armin lapses into deep meditation. On close observation one may find lurking in the deep corners of his eyes a certain sadness, caused not by his own sorrows—he is suffering the "labor pains of creation." He is probably experiencing the same struggle to which Yehoash gave expression in his poem "The Unborn Song":

"Ah, song unborn!
Your spirit I cannot capture,
Though your image I behold
Your soul I can't unfold;
Song of joy and rapture,
Ah, Unborn Song!"

Armin is a modernist and as he lives so does he paint: with perfect ease and freedom. Due to his early environment, he prefers to paint landscapes, flowers, animals and primitive people, in colors always soft and warm. He is master of woodcarving no less than he is with oils and water colors. Many critics insist that there is a strong resemblance between him and Van Gogh. They trace the

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similarity to the divided surface and the zigzagging lines which abound in the works of both artists. They find also a strong likeness in the choice of colors both use, particularly in the higher tones.

Cezanne once said: "There are no schools in art, there is either good or bad art." Although Armin is a follower in direct tradition of Post-impressionism, on close analysis one finds that his art is strictly Arminesque.

Just as Armin is likely to pull out of his pocket his harmonica when it is the least expected of him and begin to play a merry jig, so also does he love to play with his art, combining frequently on the canvas or in sculpture the sublime with the grotesque.

* * * * *

One cannot consider Chicago artists without including Beatrice S. Levy. Born in Chicago, educated in its schools, fired by its history and inspired by its physical aspect, she is literally a Chicago product. As the child of cultured parents she was brought up in an atmosphere of culture and refinement and since her earliest childhood has had an appreciation for beauty and estheticism inculcated within her. She made her debut in the world of art in 1915, when she entered the Panama-Pacific exhibition and one of her etchings received honorable mention. In 1923 she was awarded the Robert Rice Jenkins' prize at the Art Institute for a painting entitled "Jackson Park Beach." In 1928 she won the gold medal of the Chicago Society of Artists, with the canvas "In Corsica." In 1930 she won honorable mention at the International Art Institute of Etchings, with an etching entitled "Orchestra Hall." Miss Levy is no extremist, she finds merit in every school. She has received all of her training in Chicago, with the exception of one winter which she spent in New York, studying under the master Vajtech Preissig. Beatrice Levy is well known and her work is highly appreciated in all art circles.

* * * * *

William S. Schwartz is outstanding not only as a versatile artist in color and form but also the possessor of a tenor voice of unusual quality. His presence always calls to my attention the absurdity of

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the fallacy that all men are born equal. When I view some of his paintings and hear him sing I become convinced that communism is based on an unsound premise for nature herself distributes her bounty unequally; to some men she gives prodigally and others she overlooks and ignores altogether. William Schwartz was a favorite of the muses who bestowed on him their choicest gifts.

Schwartz was born in the province of Wilna, February 23, 1896. His early education he received in the Cheder, where he also prepared himself for admission to the Gymnasium. At the age of twelve he entered the school of arts in Wilna. He remained there four years. Although that institution gave him a full scholarship he was denied admission in the Academy of Art in St. Petersburg. In 1913 he came to the United States; for ten months he lived in New York and tried his hand at all sorts of manual labor, but could get no start. A brother living in Omaha, Neb., sent for him and found him employment as an exterior decorator and at the same time he sang in a synagogue, but the income from both positions was insufficient to permit the realization of great desire, to become an artist. The economic struggle was terrific. He came to Chicago with ten dollars in his possession, which lasted ten weeks; the greatest part of that precious sum being spent on car fares as he searched for a job. After many months of hunger and privation he finally succeeded in gaining admission to the Art Institute. He won a three-year scholarship. From here on his voyage on the sea of life became smooth; he undertook a musical course of study and for three successive seasons he was engaged by the Bohemians of Chicago to sing the leading rôles in Smetana's operas.

Schwartz began to exhibit his canvases while he was still a student in the Art Institute. Since then he has exhibited in every large community of the United States and Canada and everywhere the critics acclaimed him a great artist. His canvases can be found in every prominent art gallery. He has won numerous prizes in national exhibits.

* * * * *

Boris Anisfeld is an artist-painter of considerable fame which he brought with him to our city from Russia, his native land, and from

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the Latin Quarter of Paris. Two years ago he was invited to Chicago to become a member of the faculty of the Art Institute, a position he has been gracing with dignity and honor.

Louis Ritman is a Chicago product. His early dreams to express himself in form and color were nursed here and his early training began in the Art Institute of this city and in the Chicago Academy of Fine Arts. From here Ritman went to Philadelphia and there he earned a scholarship which took him to Paris. In the world's capital of art his talent and ability were soon recognized and his canvases were exhibited in many salons and received many prizes. He returned to Chicago and is now serving as a member on the faculty of the Art Institute.

* * * * *

There is a long list of names among the fairer sex who took up plastic arts but few of them have attained fame; they usually dabble with the insignificant things after the novelty wears off; the exception is Belle Goldschlager, a young woman more than talented as an artist. She is a Chicagoan by birth and education. A short time ago one of her canvases won a prize at an exhibit held at the Art Institute. Miss Goldschlager is still very young and charming and the possessor of fine imagination, a keen eye for the blending of colors and an appreciation for the beautiful which she crowns with a deep and sincere earnestness in her work.

Ivy Rose, Louis Weiner, Abe Weiner, Jerome Blum, Albert Block, Sidney Loeb, Leo Lubin, Louis Ferstadt, Sam Clastoner, Alex Raymond Katz, Charles Kellner, Morris Topchinsky, William Jacobs, Jacob Schiff, Flora Schoenfeld, A. L. Pollack and others whose names have escaped, are all artists to be reckoned with. As many of them have left for other pastures they can no longer be considered Chicagoans, but they undoubtedly received some inspiration here and reciprocally shed some of the aura of their achievement on this community.

* * * * *

In 1924, when Calvin Coolidge completed the unexpired term of President Harding and became a candidate on the Republican ticket, the campaign committee was eager to procure a portrait in

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oils of the candidate, one that could be used for publicity purposes. A contest was arranged, open to all American artists, from which the best likeness of Mr. Coolidge was to be selected. A tremendous number of paintings were submitted from all parts of the country.

In Dallas, Texas, there lived a modest unassuming young man of thirty, an illustrator named John Doctoroff. He gathered together about twenty-five different photographs of Mr. Coolidge and made a careful study of the different facial expressions and poses and then spread a canvas on the easel and set to work to produce in oils the composite impressions the photographs made on him. The portrait was sent to the campaign committee and was selected as the best and most accurate likeness of President Coolidge. Soon John Doctoroff was acclaimed the greatest portrait artist in the country.

He came to Chicago to paint Charles G. Dawes, the running mate of Mr. Coolidge, and his temporary studio was literally besieged by wealthy and representative citizens who were eager to be painted by John Doctoroff. He decided to remain in Chicago. When Herbert Hoover became a presidential candidate, John Doctoroff was summoned to Palo Alto, Cal., to paint his portrait also for campaign purposes. From there he travelled to the home town of Mr. Curtis, candidate for vice president, on a similar mission. Today the clientele of the luxurious studio of Doctoroff is almost a social register of the elite of this city. All the great and wealthy who desire to perpetuate themselves in color and pigment come to his studio. But John Doctoroff, the son of a Russian Jewish immigrant, is as modest and unassuming today as he was before he achieved his fame.

* * * * *

My original plan was to bring this record up to date and conclude this history, based on my personal recollections, with the events of the present day, but when I reached the last days of the year 1929 and the early days of 1930 and saw the undoing of the Jewish Community, the collapsing of the fine institutions which were built up in the past forty-five years; when I observed how many who but yesterday were the possessors of great wealth which they used for the benefit of the community, found themselves in one single night

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reduced to poverty and want; when I saw the gloom and darkness that enshrouded the spirit of man, I concluded to stop my narrative right there and go no further. Therefore the history ends at that period; except to record one cheerful event in the life of the Jews of this city and state that occurred in the past seven months: in November, 1932, the State of Illinois elected by an overwhelming majority Henry Horner, former Judge of the Probate Court of Cook County, to the Governorship of this important Commonwealth. Elsewhere in these pages I had occasion to comment upon his great ability, honesty and sincerity of purpose as well as his devotion to every cultural movement and to the progress of his people.

I can not close without making mention at least of this unprecedented distinction awarded to a Jew in Illinois and pointing out the fact that his election paves the way for even greater honors for other Jews; for it will come to pass that race will in no way be a barrier to those meriting exalted rank.

(The End)

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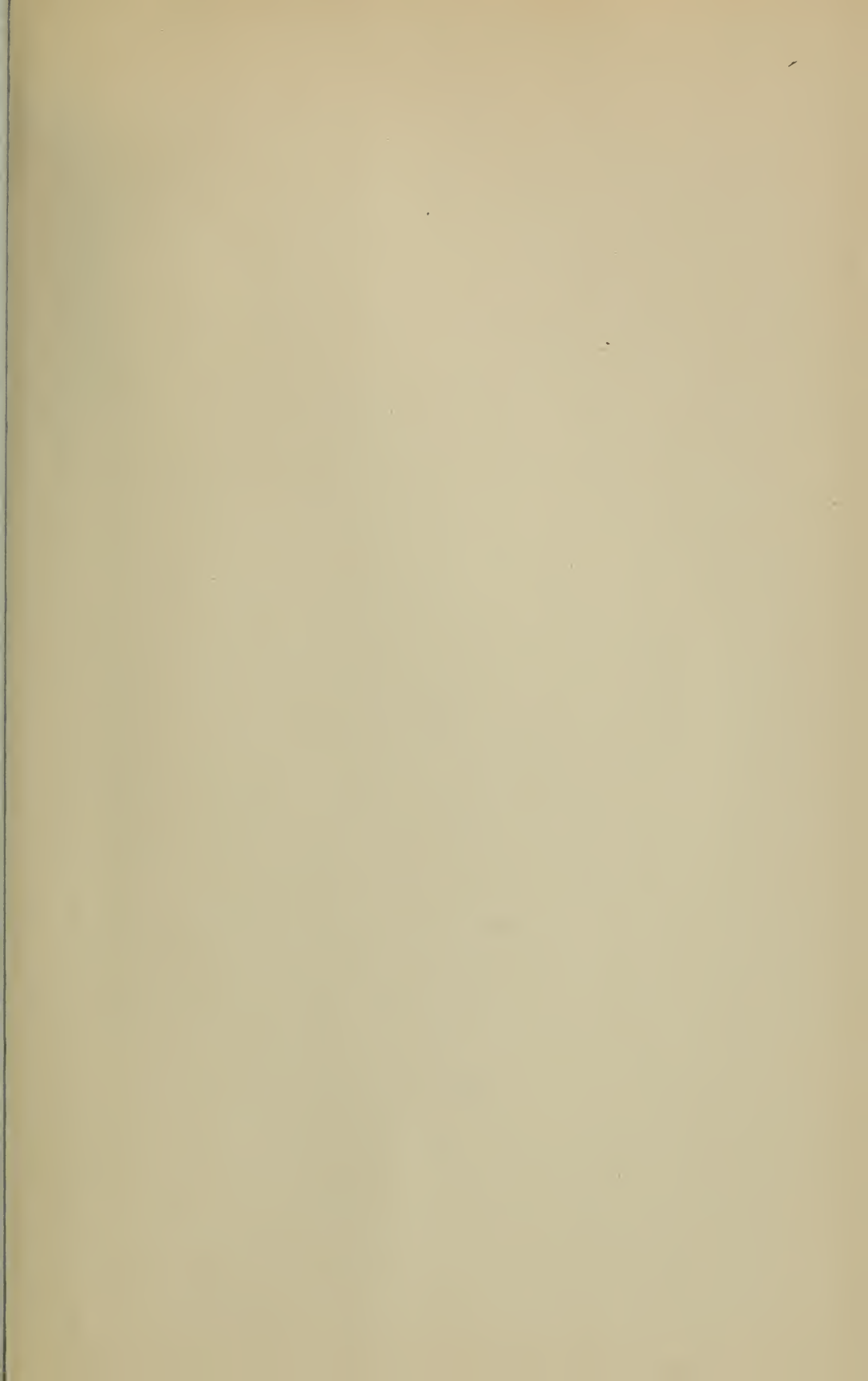
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